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TRAVELS

IN

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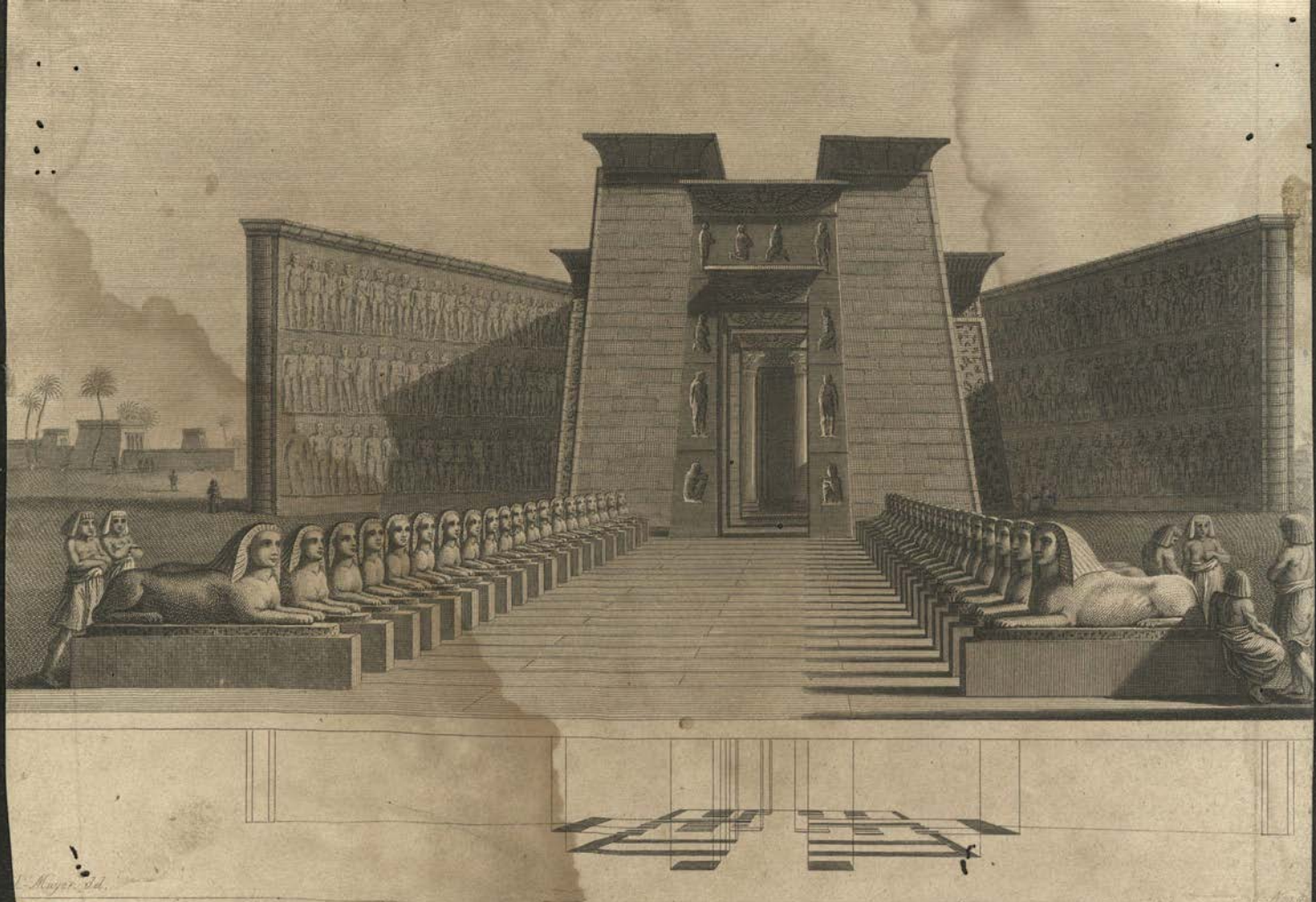

TRAVELS

IN

AFRICA,

EGYPT, AND SYRIA,

FROM THE YEAR 1792 TO 1798.

By W. G. BROWNE.

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PREFACE.

IF the deſire of literary fame were the chief motive for ſubmitting to public notice the following ſheets, the writer is not ſo far blinded by ſelf-love, as not to be conſcious of having failed of his object. The ſimple narrative of a journey is perhaps as little a proper ſource of reputation for elegance of compoſition, as a journey of the kind deſcribed is in itſelf of the pleaſures of ſenſe. But the preſent, from various circumſtances, comprehends ſo ſmall a portion of what might be expected from the obſervations of ſeveral years, that he has been often diſpoſed to give it a different title.

The retroſpect on the events of his life which are briefly mentioned in the enſuing pages, offers him a

 mixed

mixed ſenſation. The hopes with which he undertook the voyage, even without being very ſanguine, contraſted with the diſappointment with which he now ſits down to relate its occurrences, allow him little ſatisfaction from what has been executed. He feels, however, ſome confidence of not experiencing ſevere cenſure when his deſign ſhall be underſtood. The work is not offered as elaborate or perfect. The account of Dar-Fûr fills up a vacancy in the geography of Africa; and of a country ſo little known, the information obtained ſhould not be eſtimated by its quantity, but by its authenticity. Sitting in a chamber in Kahira or Tripoli, it is eaſy to give a plauſible account of Northern Africa, from Sennaar and Gondar to Tombuctoo and Fez. It would not be difficult even to ſanction it by the authority of the Jelabs. Theſe people are never at a loſs whatever queſtion is aſked them, and if they know not the name of the place inquired for, they recollect ſome other place of a name a little reſembling it in ſound, and deſcribe what they never heard of by what they know. With regard to manners they are as little to be relied on. Aſk but a leading queſtion,

queſtion, and all the miracles of antiquity, of dog-headed nations, and men with tails, will be deſcribed, with their ſituation, habits, and paſtimes.

But their deſcriptions, when given without the ſmalleſt appearance of intereſted views, if verified on the ſpot, are conſtantly found defective or erroneous.

The writer is aware, that when the length of the time he paſſed in Dar-Fûr is conſidered, the ſhort account here given will appear, to perſons accuſtomed to the buſy ſcenes of Europe, but very imperfectly to fill up the void. Confiding, however, that thoſe of more reflection and experience in travelling, will be better pleaſed with a ſhort and clear narrative of what really happened, than by frivolous anecdotes or remarks, inſerted merely to ſwell the ſize of the volume, he has contented himſelf with extracting from his journal the principal occurrences during his reſidence there, and giving them the connection required; at the ſame time omitting nothing that could any way contribute to throw light on

the ſtate of the country, or character of the inhabitants.

A more creative imagination would have drawn more animated pictures; a mind more diſpoſed to obſervation would have collected more facts and incidents; and a more vigorous intellect would have converted thoſe facts and incidents into materials of more intereſting and more ſtriking inveſtigation. The deſcriptions would have been more impreſſive, and the deductions more profound.

The preſent work has the merit of being compoſed from obſervations made in the places and on the ſubjects deſcribed. But the praiſe of fidelity, the only one to which the writer lays claim, cannot be received till another ſhall have traced his footſteps.

With reſpect to Egypt a greater number of perſons may be found who are qualified to decide, and there is not the ſame reaſon for ſuſpenſion of judgment.

Without

Without pretending to any extraordinary ſources of information, the writer hopes, that what is here ſaid will afford ſome little ſatisfaction to thoſe who wiſh for the lateſt information concerning that country. He arrogates not to himſelf the praiſe of augmenting greatly the ſum of knowlege already to be found in books; but very widely diſperſed, and within the reach of comparatively few perſons.

Innumerable books have been written on Egypt, but none of them, in our language, can pretend to a popular plan. Thoſe of Pococke and Norden are moſt known to ourſelves—valuable works for all that concerns the antiquities, and they are by no means ſuperſeded. The form and price, however, at this time keep them out of the hands of the greater number.

Niebuhr's writings require not an additional teſtimony of their value; but the profeſſed object of his voyage was Arabia; and the account of Egypt is only incidental.

Volney

Volney and Savary are in the public hands, and no attempt ſhall be made to influence its judgment of their works. The talents of the former are well known; but he ſaw the Eaſt with no favourable eye; and his manner in ſpeaking of Egypt will be found materially different from that here adopted.

Of Syria the Author could expect to ſay little that is new, after the numberleſs deſcriptions which have already been publiſhed, and he has accordingly uſed great rapidity in his narrative.

In Kahira, the ſources of information are few and ſcanty. A traveller may remain there many months, without finding his ideas of the country, or its inhabitants, much more clear or preciſe.

The Europeans, there immured as priſoners, may be reaſonably excuſed for haſtening their commercial advantages, and, whenever unengaged by that object, for amuſing themſelves in trying to forget the place in which their ill fortune has obliged them to reſide. Thoſe who are found there, with every diſpoſition

diſpoſition to accommodate ſtrangers, and receiving them always with complacency and kindneſs, are yet, with few exceptions, not of the order of men moſt able to generalize their ideas, and avail themſelves to the utmoſt of the information which accident throws in their way.

The Greeks, whoſe inquiſitive turn, and more intimate connection with the people at large and with the government, make them more familiar with characters and occurrences, rarely repreſent things as they really are, but as they feel them, or would have them to be. Where their report is not entirely imaginary, their portraits are like thoſe of *Lely*, all adorned with nicely-combed locks and a fringed neckcloth. They mark no character, but as it appears to their prejudices; give no hiſtory that is not interlarded with their own fables; and deſcribe no place but in the vague and ſuperficial manner that ſatisfies their own ignorance.

The Copts who, it might be ſuppoſed, would be accurately informed of all that relates to the government

ment and hiſtory of the country, have no ſentiment of antient glory, and are wholly immerſed in gain or pleaſure.

Settled in the compoſure of ignorance, they cannot conceive the motive of minute inquiries; and timid and reſerved, they fear to diſcover even what they know.

The more liberal among the Mohammedan eccleſiaſtics, may be ſafely conſulted for what concerns literature and the laws, and ſome few of them are communicative; but in general they deſpiſe ſtrangers, and do not readily anſwer queſtions not of the moſt ordinary occurrence. On the whole, the moſt intelligent and communicative among the people of Kahira are the Mohammedan merchants, of a certain rank, who have viſited various parts of the empire, and who have learned to think that all wiſdom is not confined to one country or one race of men; and who having been led to mix, firſt by neceſſity and then by choice, with various nations, preſerve their attachment to their own perſuaſion, without thinking

thinking all the reſt of mankind *dogs* and *accurſed*.

The general deſign of the Writer, as will be ſeen in the ſequel, was of ſuch a nature, that, without being extremely ſanguine, he might have hoped to execute a conſiderable part of it. His proſpects the firſt year were darkened by an unexpected diſappointment on his arrival at Aſſûan; concerning which he may ſay, without any diſpoſition to complaint, that he felt it ſeverely. Another winter furniſhed him with a little more information and more experience: but ſtill, as he afterwards unfortunately diſcovered, by no means all that was neceſſary to his purpoſe.

He might have appeared in Dar-Fûr as a Mohammedan, if he had known that the character was neceſſary to his perſonal ſecurity, or to his unreſtrained paſſage; but, from the accounts he received in Kahira, among the people of Soûdan no violent animoſity was exhibited againſt Chriſtians. The character of the converts to Mohammediſm, among

the black nations, was, according to the general voice of the Egyptians who travelled among them, mild and tolerant. A diſpoſition ſo generally acknowleged, that the more zealous among the latter are little ſcrupulous in honouring them with the appellation of *Caffre*. His ſurpriſe therefore was not inconſiderable at finding, on his arrival, that an unbeliever in the infallibility of the Korân was more openly perſecuted, and more frequently inſulted, than in Kahira itſelf.

The information received, previouſly to his departure in 1793, taught the writer to expect, from having choſen the route of what is called the Soudân Caravan, the choice of a free paſſage to Sennaar, which would, without much doubt, have ſecured him an entrance into *Habbeſh*, under the conduct of the Fungni, who trade there: for the Fûrian monarch, had his favour not been withdrawn in conſequence of falſe inſinuations, would readily have accorded a ſafe-conduct through Kordofân, which was all that circumſtances required. The being removed a few weeks journey too far to the Weſtward, was no objection, when he reflected on the confuſion

confuſion then reigning at Sennaar, and that in proportion as the road he took was indirect, the leſs ſuſpicion would be entertained of him as a Frank, the greater experience he muſt acquire among the people of the interior, and the more eaſily he might be ſuffered to paſs as a mere trader.

He had been taught, that the expeditions in queſt of ſlaves, undertaken by the people of Fûr and its neighbourhood, extended often forty or more days to the Southward. This, at the loweſt computation, gave a diſtance of five degrees on a meridian, and the ſingle hope of penetrating ſo much farther Southward than any preceding traveller, was worth an effort to realize. He owns, he did not then foreſee all the inconveniences of being expoſed, on the one hand, to the band of plunderers whom he was to accompany, and on the other, to the juſt reſentment of the wretched victims whom they were to enthral. Perhaps thoſe very evils were magnified greatly beyond their real value by the Fûrians to whom he applied, and who were predetermined not to allow him to paſs.

Another inducement to this route was, that part of it was repreſented to lie along the banks of the *Bahr-el-abiad*, which he had always conceived to be the true Nile, and which apparently no European had ever ſeen. To have traced it to its ſource was rather to be wiſhed than expected; but he promiſed himſelf to reach a part of it near enough to that ſource, to enable him to determine in what latitude and direction it was likely to exiſt. It is unneceſſary to obſerve, that, had either of theſe objects been realized, much intereſting matter muſt have occurred in the courſe of the route. He could not in the ſequel diſcover that the armed expeditions of the Fûrians extend to any high reaches of the Bahr-el-abiad.

Another object, perhaps in the eyes of ſome the moſt important of the three, was to paſs to one or more of the extended and populous empires to the Weſtward. Africa, to the North of the Niger, as is certified from the late diſcoveries, is almoſt univerſally Mohammedan; and to have been well received among one of the nations of that deſcription, would

dria; among which were copies of ſuch papers as he thought leaſt unfit for the uſe of a third perſon. In the number he regrets a regiſter of the caravans which had arrived in Kahira from Fûr ſince the year of Hejira 1150, containing an account of their numbers, and many other curious particulars; copied from a book belonging to the ſhech of the ſlave-market in Kahira.

A kind of general itinerary, in the hand-writing of a Jelab of his acquaintance, containing the roads of Eaſtern Africa.

A vocabulary of the Fûrian language, compiled by himſelf.

Some remarks on natural hiſtory.

Liſt of names of places both in Egypt and Fûr, written by an Arab.

The detail of particulars relating to the time and manner of his obſervations in Aſtronomy, with other remarks tending to illuſtrate the geography of his route.

To return to a few conſiderations on the preſent intercourſe between Egypt and Abyſſinia.

Towards

Towards the close of the year 1796, I was told by the Coptic patriarch, that for the preceding nine years or more, no communication had taken place between Egypt and Abyssinia. Two men pretending to be priests of that country, came in 1793 to Kahira, but it was afterwards discovered that they were either not Abyssins, or fugitives, and without authority or commission. The interception of their intercourse by land might be caused by the unsettled state of *Sennaar* and *Nubia*. Slaves from Abyssinia are usually brought by the Red Sea from *Máṣuah* to Jidda, and many of them are sold in Mecca, though but few reach Kahira by way of Cosîr and Suez. Gold sometimes comes to market by the same route, and the Abyssins are thence supplied with such foreign commodities as they stand in need of.

To the slaves of Habbesh no very marked preference is shewn in Egypt. They are more beautiful than those of Soudân; but the price of the two kinds, *cæteris paribus*, is nearly the same.

A priest

A prieſt of the Propaganda, a native of Egypt, and conſequently poſſeſſing every advantage of language and local knowlege, during my abſence to the Southward, had endeavoured to penetrate into Abyſſinia. Having reached Sennaar, he was diſſuaded by the people of that city from attempting to proceed. Unmindful of their repreſentations he proſecuted his journey, but was aſſaſſinated between *Sennaar* and *Teawa*.

The Propagandiſts had a ſingle miſſionary, a native of *Habbeſh*, at *Gondar*, and ſtyled *Biſhop of Adel*, but concealing himſelf under the exterior of a phyſician. In 1796, the order at Kahira told me that they had received no authentic intelligence concerning him during ſeveral years preceding.

At Suez, March 1793, I met an Armenian merchant, who had formerly traded to Abyſſinia, and ſeemed a man of intelligence. He told me that he was at Gondâr while Bruce was there, and that Yakûb was univerſally talked of with praiſe. This

merchant narrated of his own accord the ſtory of ſhooting a wax-candle through ſeven ſhields; but when I aſked him if Bruce had been at the Abyſſinian ſource of the Nile, he affirmed that he never was there. He obſerved that Bruce had been appointed governor of *Râs-el-Fîl*, a province in which Arabic is ſpoken. My informer added, that the Abyſſins were a groſs ignorant people, and often ate raw fleſh.

In Dar-Fûr a Bergoo merchant, named *Hadji Hamâd*, who had long reſided in Sennaar, and was in Bruce's party from Gondar to Sennaar, ſaid that *Yakûb* had been highly favoured in the Abyſſinian court, and lived ſplendidly. He was often obſerving the ſtars, &c. Both my informers agreed that he had been governor of Râs-el-Fîl; and both, that he had never viſited the Abyſſinian ſource of the Nile, eſteemed the real one in that ignorant country.

An Engliſhman under the name of Robarts came to Alexandria in 1788, and after a ſhort ſtay proceeded

ceeded to Kahira. His intention was, it is ſaid, to have penetrated into Abyſſinia by way of Maſſuah. While at Kahira he applied repeatedly to the Coptic Patriarch for a letter from him to the head of the Abyſſin church; with which the latter, under various pretences, conſtantly refuſed to furniſh him. He continued at Kahira ſeveral months, and afterwards found his way to *Moccha*. Repeated attempts were made by him to execute his projected voyage to the oppoſite territory, but all without ſucceſs. The perſons from whom I received this information, and who, as would ſeem, derived it from his own authority, aſſured me that he had encountered almoſt inſurmountable obſtacles, and been obliged to ſubmit even to perſonal indignities. They allowed too that this gentleman was far from being unqualified for the enterprize, in judgment, experience, or phyſical force. The ſame perſons acquainted me that he had afterwards advanced to the Mogul peninſula, and had accompanied the Britiſh troops, during two campaigns, againſt the uſurper of Myſore, in various parts of the peninſula. He even returned to Alexandria after the treaty of Seringa-

patam; and at that place, being attacked by an acute diſeaſe, breathed his laſt in the Franciſcan convent there eſtabliſhed. More authentic and intereſting materials reſpecting this traveller, may poſſibly have reached this country. Yet I thought it not improper to mention theſe few particulars, which may tend to illuſtrate the nature of a voyage to Abyſſinia.

The errors in African geography are numerous, and proceed from various cauſes. Among thoſe cauſes, however, are particularly to be enumerated,

That the ſame province has often one name in the language of that province, and another in Arabic. Of the places called indiſcriminately *Fertît* by the Arabs, each little diſtrict has an appropriate name.

Again, the name of a ſmall province is occaſionally taken for a large one, and *vice verſâ*. *Bahr* is applied to a great lake, as well as to a river. *Dar* is a kingdom, and is ſometimes applied to a village, and often to a diſtrict.

Fûr

Fûr ſeems to be an Arabic name, ſignifying in that tongue a *Deer*; and, it may be conjectured, has been applied to that people in the ſame ſenſe as *Towſhân*, a hare, is by the Turks to the natives of the Greek iſlands—from the rapidity of their flight before the Mohammedan conquerors.

Nothing can well be more vague than the uſe of the word *Soudan* or *Sûdan*. Among the Egyptians and Arabs *Ber-es-Soudan* is the place where the caravans arrive, when they reach the firſt habitable part of Dar-Fûr: but that country ſeems its eaſtern extremity; for I never heard it applied to Kordofân or Sennaar. It is uſed equally in Dar-Fûr to expreſs the country to the Weſt; but on the whole ſeems ordinarily applied to ſignify that part of the land of the blacks neareſt Egypt.

An innovation as to the orthography of ſome proper names, it is ſuppoſed, will not appear affected or improper, when the reaſon is explained; as *Kahira*, *Damiatt*, *Raſhîd*, for *Cairo*, *Damietta*, *Roſetto*. It is of ſome uſe in appellatives to approximate to the pronunciation of the natives, and there

can

can be as little reaſon for receiving Arabic names through the medium of the Italian, as for adopting the French way of writing Greek ones, as *Denys* for *Dionyſius*, and *Tite-Live* for Titus Livius. Kahira and Raſhîd have each of them their proper meaning in Arabic.—In Italian they have no meaning. The only rule obſerved has been, to bring back proper names to the original pronunciation, as far as might be done without obſcurity.

Where a circumflex has been put over a vowel it is to denote its length, or ſomething exotic in the enunciation. An approach to ſyſtematic regularity would have been attempted in expreſſing Arabic words by Roman letters, but the author freely owns that no rule, at once general in its uſe and ſimple and eaſy enough to be remembered, has yet occurred to him. He has therefore added the original word, wherever it could in any degree tend to illuſtration or preciſion.

The word *Turk* is never applied to ſignify a profeſſor of Mohammediſm, an indefinite mode of deſignation, that occaſions perpetual confuſion in ſpeaking

ſpeaking of the affairs of the Eaſt. The deſign was, to confine that term to the natives of Europe and Aſia Minor. *Arab* is applied equally to the inhabitants of Syria, Egypt, and the coaſt of Barbary, as well as to thoſe of Arabia Proper, whether villagers or wanderers. The wandering tribes are however more frequently marked by the terms *Bedouin* and *Muggrebin*.

The orthography of the word *Calif* conveys no idea of the ſtrong guttural letter with which it commences; it is therefore here written *Chalif*, or more properly *Chalifé*. He is no ſtranger to the Turkiſh word *Bek* or *Beg*; but as thoſe whoſe enunciation of that language is eſteemed moſt correct, but faintly articulate the conſonant which terminates it, he has retained the common orthography *Bey*. In general, the original language is eſteemed the criterion of ſpelling; and if the ſame word be occaſionally ſpelled in two different ways, it is only becauſe they are both equally near to that original.

Weights

Weights and Meaſures.

One *oke* of Kahira = four hundred drams.
One *rotal* = one hundred forty-four drams.
One *rotal* ſilk of Syria = two hundred twenty-nine and a half drams.

The Cantar is rotals = 102—105—110—120—130, variable according to the commodity.

Jewels, Gold, and Silver.

One kerât = 4 grains.
One dram or dirhem = 16 kerâts.
One mitkâl = 24 kerâts.
One wekîé = 8½ drams.

Meaſure of Cloth, &c.

Pike of Conſtantinople, called *Draa Stambuli*, Arab.; Turk. *Hindazi*, is uſed for ſelling cloth and ſilk. It amounts to twenty-ſeven inches.

Pike of Kahira, uſed for other articles = eighteen inches.

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TRA-

TRAVELS

IN

AFRICA,

EGYPT, AND SYRIA.

CHAP. I.

ALEXANDRIA.

Antient Walls and Ruins—The two Ports—Reſervoirs—Vegetation — Antiquities — Population — Government — Commerce — Manufactures—Anecdote of recent Hiſtory.

THE tranſit from the coaſts of Britain to thoſe of Egypt was marked by nothing that can intereſt or amuſe, unleſs it be the contraſt between the phenomena of winter on the former, with thoſe which ſtrike the view on approaching the latter. A ſea voyage is always tedious, except to the merchant and the mariner; and therefore, though our's was attended with every favourable circumſtance, and occupied no more than twenty-ſix days, there is ſcarcely any thing relative to it that can afford entertainment in the recital. I arrived in Egypt on the 10th of January 1792.

Alexandria now exhibits very few marks, by which it could be recognized as one of the principal monuments of the magnificence of the conqueror of Aſia, the emporium of the eaſt, and the choſen theatre of the far-ſought luxuries of the Roman Triumvir, and the Egyptian queen. Its decay doubtleſs has been gradual; but fifteen centuries, during which it has been progreſſive, have evinced its antient opulence by the ſlowneſs of its fall.

The preſent walls are of Saracenic ſtructure, and therefore can determine nothing with reſpect to the antient dimenſions of the city *. They are lofty, being in ſome places more than forty feet in height, and apparently no where ſo little as twenty. But, though ſubſtantial and flanked with towers, they could offer no reſiſtance, unleſs it were againſt the Mamlûk cavalry, which alone the inhabitants fear, and accordingly keep them in ſome repair. They alſo furniſh a ſufficient ſecurity againſt the Bedouins, who live part of the year on the banks of the canal, and often plunder the cattle in the neighbourhood. The few flocks and herds, which are deſtined to ſupply the wants of the city, are paſtured on the herbage, of which the vicinity of the canal favours the growth, and generally brought in at night, when the two gates are ſhut; as they alſo are whenever it is known that hoſtile tribes are encamped near them.

* Volney has conſidered the walls of Alexandria as of antient ſtructure. But D'Anville had before rejected that idea, and the fragments of columns, &c. worked into the maſonry, ſhew that he is right.

Theſe

Theſe Saracenic walls preſent nothing curious, except ſome ruinous towers: and the only remain of the antient city worth notice is a colonnade, near the gate leading to Raſhîd, of which, however, only a few columns remain; and what is called the amphitheatre on the ſouth eaſt, a riſing ground, whence is a fine view of the city and port. Of the ſingular ſuburb ſtyled Necropolis, or "The City of the Dead," no remain exiſts.

It cannot be ſuppoſed that the antient city ſhould have occupied only the ſmall ſpace contained within the preſent incloſure. The priſtine wall was certainly far more extenſive than the preſent: yet even of this only an inconſiderable portion between the two ports is now filled with habitations.—What remains is laid out in gardens, which ſupply ſuch fruits and vegetables as are ſuited to the climate and ſoil, and the natives are moſt accuſtomed to uſe for food; or left waſte, and ſerving as a receptacle for offal and rubbiſh; being in part rendered unfit for culture by the ruins which cover the ſurface to a conſiderable depth. For, though it be not now poſſible to determine the antient boundaries of the city, or to aſſign with preciſion the ſite of its more remarkable edifices, theſe veſtiges of former magnificence yet remain. Heaps of rubbiſh are on all ſides viſible, whence every ſhower of rain, not to mention the induſtry of the natives in digging, diſcovers pieces of precious marble, and ſometimes antient coins, and fragments of ſculpture.

The harbour on the eaſt, ſtyled, I know not why, the new port, which in all appearance could never have been a very good one, from the rocky nature of the bottom, has the farther

diſadvantage of partaking in the agitation of the ſea when certain winds prevail. The European veſſels which frequent it are, however, enabled, with ſome precautions, to lie at anchor ſecurely, to the number of about twenty. They are confined to this ſmall ſpace, which bears no proportion to the whole extent of the harbour, by the ſhallowneſs of the water, which ſeems in ſome degree the effect of great quantities of ballaſt, that from time to time have been diſcharged within its limits. The Government pays no regard to this practice, which yet in the end muſt render the port uſeleſs. It is currently reported in the place, and many marks yet exiſt to give credibility to that report, as well as the deſign of Norden, which ſo repreſents it, that the water, within the memory of perſons now living, reached the gate of the old cuſtom-houſe; which I now find removed many fathoms from the water's edge. So that it would ſeem the ſea is retiring, and that nature, rather than any weaker agent, has effected the change. The old port, allotted to the Mohammedans, is ſpacious, though ſomewhat of leſs extent than the other. There is throughout a depth of five or ſix fathom; and in many places more: the anchorage is generally ſecure.

The city extends along a part of the iſthmus and the peninſula; at the eaſtern extremity of which is ſituated a fort, where it would ſeem may formerly have ſtood the Pharos. This fort is now ruinous, and is joined with the continent by a mole built of ſtone, and in which are wrought arches, to weaken the effect of the water. It has been ſheltered by a wall on the weſt ſide, now alſo ruinous. The houſes, which are chiefly maſonry, are

are commonly of more than one ſtory, and well adapted to the mode of living among the inhabitants. Though rain occaſionally fall in the autumn, a flat roof is found to anſwer every purpoſe of ſecurity from the weather, and accordingly it is the general form of the dwelling-houſes.

Of the deep and capacious reſervoirs, which preſerved the water of the Nile during the annual ſubſidence of that river, and of which there was probably a ſeries, continued from one to the other extremity of the city, not more than ſeven remain fit for uſe. From theſe the citizens are at this time ſupplied; and, as they are ſome way removed from the inhabited quarter, a few of the poorer claſs obtain a ſubſiſtence by drawing the water, and carrying it on camels from houſe to houſe; and for each camel's load they receive four or five *paras*, about twopence. The roofs of theſe ciſterns or reſervoirs are ſupported by maſſy timber. They have probably been thus conſtructed at the beginning, as it is difficult to ſuppoſe that the modern Alexandrians ſhould entirely have changed ſo eſſential a part, and have choſen to ſubſtitute wood for ſtone, in a place where the former is extremely ſcarce, and the other very abundant.

The elevation of the city above the level of the ſea is ſmall; and it ſeems very difficult to render it capable of offering any formidable reſiſtance to an external enemy.

The ſoil, wherever a vegetable mould is diſcoverable, is light, and favourable to any kind of culture; but it has apparently been brought there for the purpoſe, as the natural ſoil ſeems wholly

wholly unfit for cultivation, being throughout either ſand or ſtone. The orange and lemon are found in the gardens here, but not in great quantities. The dates are good, though not of the moſt eſteemed kind. Yet they are found the moſt profitable article that the owner of the ground can cultivate. And accordingly theſe trees, with which the gardens are filled, not only relieve the eye from the dry whiteneſs of buildings, and the ſandy ſoil; but well repay the owners for the trouble required to manage them, and for the ſpace they occupy to the excluſion of almoſt every thing elſe. The greater number of eſculent herbs, or roots, that are common among us, may be raiſed here, without any other difficulty than that of watering. The fruit trees that I have remarked as peculiar to the place, are the nebbek *(Paliurus Athenæi)* and the kiſhné *(Caſſia Keſhta,)* the latter of which is alſo found in the Weſt Indies. The former bears a ſmall fruit like the cherry in ſize, and having a ſtone of the ſame kind; but very different in colour and flavour, which more reſemble thoſe of the apple.

The chief monuments of antiquity remaining in any degree perfect, are the column, uſually but improperly termed of Pompey *, and the obeliſk. On the former, not even ſo much of the inſcription as Pococke copied is now to be diſtinguiſhed. There is alſo a ſarcophagus or cheſt of ſerpentine marble in the great moſque, which is uſed for a ciſtern. It is of the ſame kind with that ſo minutely deſcribed by Niebuhr, at Kallaat el Kabſh in Kahira, and ſeems to be almoſt as rich in hieroglyphics. It

* Now ſuppoſed to have been erected in honour of Severus.

has

has the additional advantage of being entire, and little if at all injured by time. It is ſaid, that one of thoſe who farmed the cuſtoms ſome years ſince, on retiring from Egypt, had negociated for the removal of this precious monument of antiquity, on board of an European veſſel, with the intention of carrying it as a preſent to the Emperor of Germany. On the night when it was to be embarked, however, the ſecret being diſcloſed, the citizens clamorouſly inſiſted that the property of the moſque was inviolable. The projected removal was accordingly relinquiſhed, and the cheſt has ever ſince been watched with uncommon vigilance, ſo that it is now difficult for an European even to obtain a ſight of it; which muſt be my excuſe for not having been more minute in my deſcription of a monument that ſeems not to have been particularly obſerved by former travellers.

The population conſiſts of Mohammedans of various nations; Greeks in conſiderable number, who have a church and convent, containing only three or four religious, but agreeably ſituated on the higheſt ground among the gardens; Armenians, who have alſo a church; and a few Jews, who have their ſynagogue. The whole, perhaps, may not amount to leſs than twenty thouſand ſouls *; which, however, the length of my reſidence there did not enable me to decide. The Franciſcans of Terra Santa have a church and monaſtery, in which reſide three or four of their order. The habitations of the European con-

* There happened a plague in 1796, which it is ſaid carried off one half of the inhabitants. This eſtimate is poſſibly exaggerated; but no doubt it thinned them much; ſo that at preſent they cannot be near ſo numerous.

ſuls

ſuls and merchants are all near together, eaſt of the city and cloſe to the ſea. They aſſociate with each other, dreſs and live as in Europe, and, unleſs by their mutual animoſities, are perfectly undiſturbed. It is true, indeed, that the natives bear no very good character for their behaviour to ſtrangers, but, I believe, when incivility has been experienced, it has generally firſt been provoked: and the natives are, perhaps, at leaſt as often the dupes of the Frank merchants, as the latter are of the native brokers and factors, whom their commercial concerns oblige them to employ. The command of the fort, and of the few troops which are in the city, is veſted in a Sardar, who is ſometimes a Caſhef, ſometimes an inferior officer of the Beys. The internal government is in the hands of the citizens. The chief magiſtrate is the Cadi, an Arab, who receives his appointment from Conſtantinople; the others are, the Shechs of the four ſects, and the Imâms of the two principal moſques. Here it may be obſerved, once for all, that the municipal magiſtrates in the eaſt are always of the ſacerdotal order.

The revenues of Alexandria, under the Ptolemies, are ſtated at 12,500 talents, which at 193l. 15s. the talent, is little leſs than two millions and an half ſterling. At this time it is thought that they do not exceed four thouſand five hundred purſes, or 225,000l.

The commerce of Alexandria is more conſiderable than that of Damiatt. All exports to Europe, or imports from thence, are made at the former. The whole of the timber for houſe or ſhip building is brought from Candia, or the Archipelago. The copper,

copper, manufactured or rough, of which the conſumption is large, from Conſtantinople. Coffee and rice, raw leather, &c. are exported to that and other places. The tranſit of all theſe keeps the inhabitants in that ſtate of activity to which they are eminently diſpoſed; and if various cauſes operate unavoidably to fetter and ſtagnate commerce, it cannot be ſaid that they are in fault. The navigation from Alexandria to Raſhîd is conducted in ſmall veſſels of from fifteen to fifty tons burthen, which depoſit their goods at Raſhîd, whence they are embarked in boats of another form, and conveyed to Kahira.

Among the articles of native produce, conſiderable quantities of which are taken by the Frank merchants in return for the goods of their reſpective countries, are ſaffranon, *Carthamus tinctorius*, which is cultivated in Egypt; and ſenna, which chiefly comes by way of Suez: but ſome portion of which is alſo produced in Nubia, and near the firſt Cataract.

The conſumption of broad cloth in Egypt uſed to be about eight hundred bales; but it was greatly decreaſed when I left the country, owing to the war in Europe, which prevented a proper ſupply. The conſequent high price conſtrained many to have recourſe to the native manufactures. Red coral is imported from Leghorn, glaſs beads, &c. from Venice.

The Alexandrians are remarkable for the facility with which they acquire different languages. But their own Arabic is impure, being mingled with Turkiſh and other dialects.

Among the characteriſtic features of the people of this city, it is deſerving of notice that they preſerve the ancient character of perſeverance and acuteneſs, eſpecially aſcribed to them by the hiſtorian of the Alexandrian war*. For example, ſuppoſe they wiſh to divide an antique column of three or four feet diameter, into two parts, for the purpoſe of ſecuring the foundations of the houſes near the ſhore from the encroachments of the ſea, they make a line not more than half an inch deep, for the ſpace of one twelfth of the circumference, then inſerting two pieces of tempered ſteel, not larger than a dollar, at the extremities of the line, they drive a wedge in the midſt. At the ſame time, ſmall pieces of ſteel, like the former, are fixed at equal diſtances round the column, to the number of five or ſix, by means of ſmall hammers, which ſtrike quick, but with no violence. Thus the piece is cut off regular, and in a very ſhort ſpace of time.

Glaſs for lamps and phials is made at Alexandria, both green and white. They uſe natron in the manufacture inſtead of barilla: and the low beaches of the Egyptian coaſt afford plenty of excellent ſand.

A diſpute has lately ariſen between the Alexandrians and the government, which originated in the conduct of the Syrian Chriſtian, who has the management of the cuſtoms here. The people of Alexandria, it is to be remarked, are not among the moſt obedient and tractable ſubjects of the Mamlûk govern-

* Hirtius, Bell. Alex. prope init.

ment;

ment; and their ſituation, together with other circumſtances, has favoured them in their oppoſition to public orders. The preſent Beys, eſpecially, they affect to conſider as rebels againſt the authority of the Porte. Thus mutually jealous, each party is conſtantly on the watch to profit by any overſight of the other: the Beys, in order to put the Alexandrians in the ſame unqualified ſubjection, with reſpect to them, as the reſt of the Egyptians are; and the Alexandrians to perpetuate that qualified dependence, or imperfect autocracy, in which, by ſubterfuge and fertility of expedient, they have hitherto maintained themſelves.

Affairs were in this ſtate when an order came from Murad Bey, who had the juriſdiction of this diſtrict, to ſhut up the public warehouſes, or *okals*, where commerce is chiefly carried on. A Caſhef was ſent to ſee it executed, but unaccompanied by any military force: he had alſo orders to arreſt, and bring with him to Kahira, the perſon of Shech Mohammed el Miſſiri, one of the chief Mullas who had always been active in promoting oppoſition to the meaſures of the Beys; and who is remarkable, as I am informed, for eloquence both perſuaſive and deliberative. The greater part of the inhabitants aſſembled in the principal moſque, and came to the reſolution of obliging the Caſhef to quit the city. They alſo determined on ſending away the ſuperintendant of the cuſtoms, who by frauds of every kind had rendered himſelf hateful to them, and againſt whom unavailing complaints had already repeatedly been made to the Bey. Some of the body were deputed to inform both parties, that they muſt leave the city before night, under pain of death.

But the impatience of the people was too great to wait for night, and they were compelled to depart inſtantly, the Caſhef by land, and the Chriſtian by ſea.

Orders were given to repair the walls, plant cannon, and put every thing in a ſtate of defence. Shech Mohammed adviſed the citizens to divide themſelves into diſtricts; which being complied with, it was reſolved that every man ſhould provide himſelf with arms, who ſhould be able to purchaſe them; and that thoſe who could not ſhould be armed at the public expence. At the end of about a month, notice was brought that two Caſhefs were on their way, with a body of troops, to puniſh the inhabitants for their contumacious behaviour. When their arrival at Raſhîd was known, the Alexandrians ſent them word, that if they came without hoſtile intentions, they would be peaceably received: but if it were their deſign to have recourſe to violent meaſures, the whole force of the city would be oppoſed to their entrance. One of theſe Caſhefs afterwards proved to be the ſame who had before been ſent back. The other was a man of the firſt rank, having formerly filled the office of Yenktchery Aga. They were in fact unattended, except by the domeſtics of this latter, perhaps in all two hundred men, chiefly on foot. The Caſhef declared he had no view but to certify that the minds of the citizens were not alienated from the government, nor their intentions hoſtile to it; which from the news, that they were putting themſelves in a ſtate of defence, Murad Bey had been led to imagine. Yet he recommended it to them, in proof of their pacific diſpoſition, to depute three or four of the chief citizens to Kahira, who might have an opportunity of informing

ing the Beys concerning ſuch grievances as they ſhould have found reaſon to repreſent, and might pave the way to a future good underſtanding.

This was not complied with, and the Caſhef remained without propoſing any alternative. After fourteen or fifteen days he left Alexandria, with a preſent of very ſmall value from the citizens, and ſome trifles given him, in reſpect to the character he bore, by the European merchants. So ended this great turmoil, which I have mentioned perhaps at too great length; but which throws ſome light on the ſituation and character of the late government.

CHAP. II.

JOURNEY TO SIWA.

Attempt to penetrate to the Temple of Jupiter Ammon—Route and Proviſions—Animals of the Deſert—Occurrences on the Road—Deſcription of Siwa—Antient Edifice—Intercourſe with other Countries—Produce and Manners—Attempt to penetrate farther into the Deſert—Return.

THE information I had obtained in Alexandria having induced me to reſolve on attempting to explore the veſtiges of the Temple of Jupiter Ammon from that place, I procured a proper perſon as interpreter, and made the neceſſary arrangements with ſome Arabs, who are employed in tranſporting through the deſert, dates and other articles, between Siwa (a ſmall town to the weſtward) and Alexandria, to convey my baggage and proviſions, and to procure for me a ſecure paſſage among the other tribes of Arabs, who feed their flocks at this ſeaſon in the vicinity of the coaſt. In this I was much aſſiſted by Mr. Baldwin, who readily entered into my views, and uſed all the means in his power to promote their ſucceſs.

When the Arabs had finiſhed the buſineſs on which they came to the city, and had fixed on an hour, as they thought, auſpicious to travellers, they made ready for departure; and on Friday,

Friday, 24th February 1792, we left Alexandria. The inclinations of my conductors were in unison with mine, in the choice of a route; for they preferred that nearest the sea, for the sake of forage for their camels, which abounds more there than in the direct road; and I preferred it, as being the same that Alexander had chosen for the march of his army.

We travelled the first day only about eight miles*, in which space several foundations of buildings are discoverable; but so imperfect are the remains, that it is not possible to say whether they were antient or modern, or to what purpose they might have been applied. From that time till Sunday, 4th March, our route lay along the coast, and we were never long together out of sight of the sea. The coast is plain; and after having left the neighbourhood of Alexandria, where it is rocky, the soil is generally smooth and sandy. Many spots of verdure, particularly at this season, relieve the eye from the effect of general barrenness: and though the vegetation be very inconsiderable, the greater part of it consisting only of different kinds of the grasswort, or kali, it offers a seasonable relief to the suffering camel. For our horses we were obliged to carry a constant supply of barley and cut straw.

There are several kinds of preserved meat prepared among the orientals for long journies. They obviate the inconveniency of salt provision by using clarified butter. The kind most used is called *mishli*, and will keep good for many years. It is brought from Western Barbary to Kahira.

* The miles spoken of are always geographical.

In

In the places where we generally reſted are found the jerboa, the tortoiſe, the lizard, and ſome ſerpents, but not in great number. There is alſo an immenſe quantity of ſnails attached to the thorny plants on which the camels feed. Theſe the Arabs frequently eat. Very few birds were viſible in this quarter, except of the marine kind. One of our party killed a ſmall hawk, which was the only one I ſaw. Near the few ſprings of water are found wild rabbits, which in Arabic they diſtinguiſh by the ſame name as the hare, (ارنب) and the track of the antelope and the oſtrich are frequently diſcoverable. We paſſed no day without being incommoded with frequent ſhowers; and generally a cold wind from north-weſt and north-weſt by north. Several ſmall parties of Bedouins, who were feeding a few goats, ſheep, and aſſes, were encamped in the road, and in the vicinity of the lake Mareotis, now dry. Such of them as were the friends of our conductor received us with every mark of hoſpitality and kindneſs; and regaled us with milk, dates, and bread newly baked. One party, indeed, became contentious for a preſent, or tribute on paſſing; but being in no condition to enforce their demand, it was after a time relinquiſhed.

On Sunday the 4th, having travelled about ſix hours, we came to a well where was a copious ſupply of water; and having given the camels time to drink, we left the coaſt, and proceeded in a ſouth-weſt direction. From Alexandria to this well, the time employed in motion was ſeventy-five hours and an half, or nearly ſo. Thence to Siwa, there being little or no water, we were obliged to uſe all poſſible diligence in the

the route. Our arrival there happened on Friday the 9th, at eight in the evening. The ſpace of time we were actually travelling from the coaſt, was ſixty two hours and a quarter. The road from the ſhore inward to Siwa is perfectly barren, conſiſting wholly of rocks and ſand, among which talc is found in great abundance. On Wedneſday the 7th, at night, we had reached a ſmall village called قارة ام الصغير Karet-am-el Sogheir: it is a miſerable place, the buildings being chiefly of clay; and the people remarkably poor and dirty. It afforded the ſeaſonable relief of freſh water, a ſmall quantity of mutton, (for the Shech el Bellad was kind, enough to kill a ſheep, in return for ſome trifling preſents which were made him,) and wood to dreſs pilau, from which we had been obliged to abſtain ſince leaving the coaſt. This village is independent, and its environs afford nothing but dates, in which even the camels and aſſes of this quarter are accuſtomed to find their nouriſhment.

For about a mile and an half from Karet-am-el Sogheir the country is ſprinkled with date trees, and ſome water is found. After which it again becomes perfectly defert, conſiſting of the ſame mountains of ſand and barren rock, as before remarked, for the ſpace of about five hours travelling. Then we were employed for more than eight hours in paſſing an extenſive plain of barren ſand, which was ſucceeded by other low hills and rocks. I obſerved, through a large portion of the road, that the ſurface of the earth is perfectly covered with ſalt.

We at length came to Siwa, which anſwers the deſcription given of the Oaſes, as being a ſmall fertile ſpot, ſurrounded on

all ſides by deſert land. It was about half an hour from the time of our entrance on this territory, by a path ſurrounded with date trees, that we came to the town, which gives name to the diſtrict. We diſmounted, and ſeated ourſelves, as is uſual for ſtrangers in this country, on a *misjed*, or place uſed for prayer, adjoining the tomb of a *Marabût*, or holy perſon. In a ſhort time the chiefs came to congratulate us on our arrival, with the grave but ſimple ceremony that is in general uſe among the Arabs. They then conducted us to an apartment, which, though not very commodious, was the beſt they were provided with; and after a ſhort interval, a large diſh of rice and ſome boiled meat were brought; the Shechs attending while the company was ſerved, which conſiſted of my interpreter, our conductor, two other Bedouins our companions, and myſelf.

I ſhould here mention that my attendants, finding reaſon to fear that the reception of a Frank, as ſuch, would not be very favourable, had thought proper to make me paſs for a Mamlûk. Not having had any intimation of this till it was too late, and unable as I then was to converſe in Arabic, it was almoſt impoſſible to remain undiſcovered. Our arrival happening before the evening prayer, when the people of the place diſpoſed themſelves to devotion, in the obſervance of which they are very rigorous, it was remarked that I did not join. This alone was ſufficient to create ſuſpicions, and the next morning my interpreter was obliged to explain. The Shechs ſeemed ſurpriſed at a Chriſtian having penetrated thus far, with ſome expence and difficulty, and apparently without having any urgent buſineſs to tranſact. But all, except one of them, were diſpoſed to conciliation;

ciliation; inclined thereto, no doubt, by a preſent of ſome uſeful articles that had been brought for them. This one was, with the herd of the people, violently exaſperated at the inſolence of an unbeliever, in perſonating and wearing the dreſs of a Mohammedan. At firſt they inſiſted on my inſtant return, or immediate converſion to the true faith; and threatened to aſſault the houſe, if compliance with theſe terms ſhould be refuſed. After much altercation, and loud vociferations, the more moderate gained ſo far by their remonſtrances, that it was permitted I ſhould remain there two or three days to reſt. But ſo little were the chiefs able to keep peace, that during the two days enſuing, whenever I quitted my apartment, it was only to be aſſailed with ſtones, and a torrent of abuſive language. The time that had been allowed me to reſt operated favourably for my intereſt, at leaſt with the chiefs, though the populace continued ſomewhat intractable. For the former were contented on the fourth day to permit me to walk, and obſerve what was remarkable in the place.

We left our apartment at day-break, before any great number of people was aſſembled; and having taken with me ſuch inſtruments as I was provided with, we paſſed along ſome ſhady paths, between the gardens, till at the diſtance of about two miles we arrived at what they called the ruins, or *birbé*. I was greatly ſurpriſed at finding myſelf near a building of undoubted antiquity, and, though ſmall, in every view worthy of remark. It was a ſingle apartment, built of maſſy ſtones, of the ſame kind as thoſe of which the pyramids conſiſt; and covered originally with ſix large and ſolid blocks, that reach from one wall

to the other. The length I found thirty-two feet in the clear; the height about eighteen, the width fifteen. A gate, ſituated at one extremity, forms the principal entrance; and two doors, alſo near that extremity, open oppoſite to each other. The other end is quite ruinous; but, judging from circumſtances, it may be imagined that the building has never been much larger than it now is. There is no appearance of any other edifice having been attached to it, and the leſs ſo as there are remains of ſculpture on the exterior of the walls. In the interior are three rows of emblematical figures, apparently deſigned to repreſent a proceſſion: and the ſpace between them is filled with hieroglyphic characters, properly ſo called. The ſoffit is alſo adorned in the ſame manner, but one of the ſtones which formed it is fallen within, and breaks the connection. The other five remain entire. The ſculpture is ſufficiently diſtinguiſhable; and even the colours in ſome places remain. The ſoil around ſeems to indicate that other buildings have once exiſted near the place; the materials of which either time has levelled with the ſoil, or the natives have applied to other purpoſes. I obſerved, indeed, ſome hewn ſtones wrought in the walls of the modern buildings, but was unable to identify them by any marks of ſculpture.

It was mentioned to me that there were many other ruins near; but after walking for ſome time where they were deſcribed to be, and obſerving that they pointed out as ruins what were in fact only rough ſtones, apparently detached from the rock, I returned fatigued and diſſatisfied. The Shechs had provided for us a dinner in a garden, where we were unmoleſted

moleſted by intruders; and the ſun being then near the meridian, I took the opportunity of obſerving its altitude by means of an artificial horizon. They who are beſt verſed in theſe matters will be far from thinking this the moſt accurate method of determining the latitude. But the reſult was not materially different, though in the ſequel I repeated my obſervation. It gave N. L. 29° 12′, and a fraction:—the long. E. F. 44° 54′.

The following day I was led to ſome apartments cut in the rock, which had the appearance of places of ſepulture. They are without ornament or inſcription, but have been hewn with ſome labour. They appear all to have been opened; and now contain nothing that can with certainty point out the uſe to which they may have been originally applied. Yet there are many parts of human ſculls, and other bones, with fragments of ſkin, and even of hair, attached to them. All theſe have undergone the action of fire: but whether they are the remains of bodies, repoſited there by a people in the habit of burning the dead, or whether they have been burned, in this their detached ſtate, by the preſent inhabitants, it muſt now be difficult to affirm. Yet the ſize of the catacombs would induce the belief that they were deſigned for bodies in an unmutilated ſtate; the proportions being, length twelve feet, width ſix, height about ſix. The number of theſe caverns may amount to thirty, or more.

Having found a monument ſo evidently Egyptian in this remote quarter, I had the greater hope of meeting with ſomething more conſiderable by going farther; or of being able to gain

gain ſome information from the natives, or the Arabs, that would fix exactly the poſition of the remains, if any ſuch there were, of the far-famed Temple of Jupiter Ammon. The people of Siwa have communications equally with Egypt and Fezzan, and the wandering Arabs paſs the deſert in all directions, in their viſits to that ſmall territory, where they are furniſhed at a cheaper rate with many articles of food than they can be in the towns of Egypt. They paſs thither from Elwah, from Feium, and the diſtrict of Thebes, from Fezzan, from Tripoli, from Kahira, and from Alexandria. It ſeemed therefore unlikely that any conſiderable ruins ſhould exiſt within three or four days of Siwa, and unknown to them; ſtill leſs ſo that they ſhould be ignorant of any fertile ſpot, where might be found water, fruits, and other acceptable refreſhments.

I therefore, by means of my interpreter, whom I had always found honeſt in his report, and attentive to my wiſhes, collected three of the Shechs who had ſhewn themſelves moſt friendly to us, with my conductor, and two other Arabs who happened to be there. They entered freely into converſation about the roads, and deſcribed what was known to them of Elwah, Fezzan, and other places. But in the direction laid down for the ſite of the temple, they declared themſelves ignorant of any ſuch remains. I inquired for a place of the name of *Santrieh*, but of this too they profeſſed their ignorance. Then, ſaid I, if you know of no place by the name I have mentioned, and of no ruins in the direction or at the diſtance deſcribed, do you know of no ruins whatever farther to the weſtward or ſouth-weſt? Yes, ſaid one of them, there is a place called *Araſchié*, where

where are ruins, but you cannot go to them, for it is ſurrounded by water, and there are no boats. He then entered into an enchanted hiſtory of this place; and concluded with diſſuading me from going there. I ſoon found, from the deſcription, that *Araſchié* was not the Oaſis of Ammon, but conceiving it ſomething gained to paſs farther weſt, and that poſſibly ſome object might eventually offer itſelf that would lead to farther diſcovery, I determined, if it were poſſible, to proceed thither.

For this purpoſe we were obliged to uſe all poſſible ſecrecy, as the Siweſe were bent on oppoſing our farther progreſs. An agreement was therefore made with two perſons of the poorer claſs of the natives, for a few zecchins, that they ſhould conduct us to *Araſchié*; and if what we ſought for was not there found, that they ſhould, on leaving it, proceed with us to the firſt watering-place that they knew directly to the ſouthward. The remainder of the time I ſtayed at Siwa was employed in combating the difficulties that were raiſed about our departure; and it was not till Monday, 12th March, that we were enabled to commence our journey weſt.

The Oaſis which contains the town Siwa, is about ſix miles long, and four and a half or five wide. A large proportion of this ſpace is filled with date trees; but there are alſo pomegranates, figs, and olives, apricots and plantains; and the gardens are remarkable flouriſhing. They cultivate a conſiderable quantity of rice, which, however, is of a reddiſh hue, and different from that of the Delta. The remainder of the cultivable land furniſhes wheat enough for the conſumption of the inhabitants.

inhabitants. Water, both ſalt and freſh, abounds; but the ſprings which furniſh the latter are moſt of them tepid; and ſuch is the nature of the water, air, and other circumſtances, that ſtrangers are often affected with agues and malignant fevers. One of thoſe ſprings, which riſes near the building deſcribed, is obſerved by the natives to be ſometimes cold and ſometimes warm.

I had been incommoded by the cold in the way, but in the town I found the heat oppreſſive, though thus early in the ſeaſon. The government is in the hands of four or five Shechs, three of whom in my time were brothers, which induced me to ſuppoſe that their dignity was hereditary; but the information I received rather imported that, oſtenſibly, the maxim *detur digniori* was obſerved in the election, though, in fact, the party each was able to form among the people, was the real cauſe of his advancement. Theſe parties, as well as the Shechs, are continually oppoſed to each other, which renders it difficult to carry any meaſure of public utility. The Shechs perform the office of Cadi, and have the adminiſtration of juſtice entirely in their own hands. But though external reſpect is ſhewn them, they have not that preponderating influence that is required for the preſervation of public order. On the ſlighteſt grounds arms are taken up; and the hoſtile families fire on each other in the ſtreet, and from the houſes. I obſerved many individuals who bore the marks of theſe inteſtine wars on their bodies and limbs. Perhaps too it is to the debility of the executive power that we are to attribute ſome crimes, that ſeem almoſt excluſively to belong to a different ſtate of ſociety. While I was there, a newly born

born infant was found murdered, having been thrown from the top of a houſe. I underſtood that theſe accidents were not unfrequent. It would ſeem an indirect proof of libertiniſm in the women, which, however, no other circumſtance led me to ſuppoſe. Inquiry was inſtituted, but no means offering to identify the perpetrator of the crime, the matter was dropped. The complexion of the people is generally darker than that of the Egyptians. Their dialect is alſo different. They are not in the habitual uſe either of coffee or tobacco. Their ſect is that of Malik. The dreſs of the lower claſs is very ſimple, they being almoſt naked: among thoſe whoſe coſtume was diſcernible, it approaches nearer to that of the Arabs of the deſert, than of the Egyptians or Moors. Their clothing conſiſts of a ſhirt of white cotton, with large ſleeves, and reaching to the feet; a red Tuniſine cap, without a turban; and ſhoes of the ſame colour. In warm weather they commonly caſt on the ſhoulder a blue and white cloth, called in Egypt *melayé*; and in winter they are defended from the cold by an *ihhram*, or blanket. The liſt of their houſehold furniture is very ſhort; ſome earthen ware made by themſelves, and a few mats, form the chief part of it, none but the richer order being poſſeſſed of copper utenſils. They occaſionally purchaſe a few ſlaves from the Murzouk caravan. The remainder of their wants is ſupplied from Kahira or Alexandria, whither their dates are tranſported, both in a dry ſtate, and beaten into a maſs, which when good in ſome degree reſembles a ſweet meat. They eat no large quantity of animal food; and bread of the kind known to us is uncommon. Flat cakes, without leaven, kneaded, and then half baked, form part of their nouriſhment. The remainder conſiſts of thin

ſheets of paſte, fried in the oil of the palm tree, rice, milk, dates, &c. They drink in great quantities the liquor extracted from the date tree, which they term *date-tree water*, though it have often, in the ſtate they drink it, the power of inebriating. Their domeſtic animals are, the hairy ſheep and goat of Egypt, the aſs, and a very ſmall number of oxen and camels. The women are veiled, as in Egypt. After the rains the ground in the neighbourhood of Siwa is covered with ſalt for many weeks.

Having left our temporary reſidence, we proceeded, myſelf and my interpreter on horſeback, our original conductor on foot, and the two men we had hired each on an aſs: but we had not gone far, before one of the latter told us that it would be neceſſary to return, as the people of the town were in purſuit of us, and would not permit us to go and diſinter the treaſures of Araſchié.

We nevertheleſs continued our journey for two days, without any particular moleſtation; in conſtant alarm indeed, from the pretended vicinity of hoſtile tribes, but without actually ſeeing any. At the end of that time we arrived at the place deſcribed to us. It is not far from the plain of Gegabib *. I found it an iſland, in the middle of a ſmall lake of ſalt water, which contained misſhapen rocks in abundance, but nothing that I could poſitively decide to be ruins; nor indeed was it very likely that any ſuch ſhould be found there, the ſpot being entirely deſtitute of trees and freſh water. Yet I had the

* See Major Rennel's map.

curioſity

curioſity to approach nearer, to theſe imaginary ruins; and accordingly forced my horſe into the lake. He, from fatigue and weakneſs, or original inability to ſwim, ſoon found himſelf entangled, and could not keep his head above water. I fell with him, and was unable immediately to detach myſelf: at length, when I found myſelf again on dry ground, the circumſtances I was under prevented me from making further obſervation on this iſland and lake.

After having viſited this place, we continued our journey ſouth, according to the agreement made with our guides, but found the purſuit equally fruitleſs. After having, at the end of the third day, arrived in lat. 28. 40. or nearly ſo, we became much diſtreſſed for water. We remained a whole night in ſuſpenſe concerning our deſtiny, when at length a ſupply of this neceſſary refreſhment was found. Not having, however, diſcovered any thing that bore the leaſt reſemblance to the object of our ſearch, we were obliged to think of returning, as well from the importunity of the Arabs, as from our own fatigue and unpleaſant ſenſations. We did ſo, and having fallen into the ſtrait road from Siwa to Alexandria, we arrived at the latter place, without any new occurrence, on Monday, 2d April 1792.

I had been much indiſpoſed with a fever and dyſentery, apparently cauſed by drinking brackiſh water; and for the latter part of the time was utterly incapable of making obſervations, having been obliged to continue proſtrate on a camel.

After leaving Siwa to go to Araſchié, at about ſix miles from the former, we paſſed a ſmall building of the Doric order, apparently deſigned for a temple. There either has been no inſcription on it, or it is now obliterated. But the proportions are thoſe of the beſt age of architecture, though the materials are ordinary, being only a calcareous ſtone, full of marine ſpoils.

The ruin at Siwa reſembles too exactly thoſe of the Upper Egypt, to leave a doubt that it was erected and adorned by the ſame intelligent race of men. The figures of Iſis and Anubis are conſpicuous among the ſculptures; and the proportions are thoſe of the Egyptian temples, though in miniature. The rocks, which I ſaw in the neighbourhood, being of a ſandy ſtone, bear ſo little reſemblance to that which is employed in this fabric, that I am inclined to believe the materials cannot have been prepared on the ſpot. The people of Siwa ſeem to have no tradition concerning this edifice, nor to attribute to it any quality, but that of concealing treaſures, and being the haunt of demons.

The diſtance between Siwa and Derna, on the coaſt, is ſaid to be thirteen or fourteen days journey; from Siwa to Kahira, twelve days; and the ſame from Siwa to Charjé, the principal village of Elwah.

Since the above was written, an opinion has been communicated to me, that Siwa is the *Sirapum* mentioned by Ptolemy, and that the building deſcribed was probably coëval with the Temple of Jupiter Ammon, and a dependency thereon *. The

* D'Anville with equal probability ſuppoſes Siwa to be Mareotis.

diſcovery

diſcovery of that celebrated fane, therefore, yet remains to reward the toil of the adventurous, or to baffle the reſearch of the inquiſitive. It may ſtill ſurvive the lapſe of ages, yet remain unknown to the Arabs, who traverſe the wide expanſe of the deſert; but ſuch a circumſtance is ſcarcely probable. It may be completely overwhelmed in the ſand; but this is hardly within the compaſs of belief.

CHAP. III.

FROM ALEXANDRIA TO RASHID.

Abu-kîr—Fertility of the Country—Deſcription of Raſhîd—Journey to Terané—Fué—Deîrut and Demenhûr.

AFTER a month, paſſed in recovering from the effects of the journey to the weſtward, I prepared for leaving Alexandria. For many days boats could not paſs to Raſhîd from the contrary winds, and I conſtantly preferred going by land, as affording the means of more frequent and intereſting obſervation. Reports were ſpread, of the road being infeſted by Bedouins; but I choſe rather to encounter a ſlight danger, than omit ſeeing what might offer of the country. Accordingly, on the 1ſt of May, I commenced my journey to Raſhîd. We were near four hours in reaching the village called ابوقير Abu-kîr, on horſeback.

The road, for about two miles after leaving the gate of Raſhîd, is marked by many veſtiges of buildings, but nothing worth obſerving. There are alſo many date trees ſcattered round in the neighbourhood of the canal, and vegetation enough to ſerve for food for the ſmall flocks of the city. About two miles from Abu-kîr are the ruins of a town, cloſe to the ſea, and a part of them under water. There are alſo ſome remains of

of columns. This is what has been remarked as the *Taposiris parva* of antiquity. Abu-kîr is a village, conſiſting of few inhabitants. There is near it, however, a ſmall port, and on the point of land which forms it, a fortreſs, but of little ſtrength. A Tſorbaſhi reſides there, with a few ſoldiers. He collects a toll from thoſe who paſs the ferry near it. It is a place of no trade, and veſſels that frequent it come there chiefly for the purpoſe of avoiding bad weather. We were eight hours and a half in reaching Raſhîd, excluſively of the time taken up in croſſing two ferries. The latter part of the road, from the ſeaſide to Raſhîd, has been all marked with ſhort columns of burned brick, at certain diſtances from each other.

The beauty and fertility of the country round Raſhîd deſerves all the praiſe that has been given it. The eye is not, indeed, gratified with the romantic views, flowing lines, the mixture of plain and mountain, nor that univerſal verdure that is to be obſerved on the banks of the Rhine or the Danube. But his taſte is poor who would reduce all kinds of pictureſque beauty to one criterion. To me, after being wearied with the ſandy dryneſs of the barren diſtrict to the weſt, the vegetable ſoil of Raſhîd, filled with every production neceſſary for the ſuſtenance, or flattering to the luxury of man, the rice fields covering the ſuperficies with verdure, the orange groves exhaling aromatic odours, the date trees formed into an umbrageous roof over the head; ſhall I ſay the moſques and the tombs, which, though wholly incompatible with the rules of architecture, yet grave and ſimple in the ſtructure, are adapted to fill the mind with pleaſing ideas; and above all, the unruffled weight

weight of waters of the majeſtic Nile, reluctantly deſcending to the ſea, where its own vaſt tide, after pervading and fertilizing ſo long a tract, is to be loſt in the general maſs: theſe objects filled me with ideas, which, if not great or ſublime, were certainly among the moſt ſoothing and tranquil that have ever affected my mind.

There are ſome few remains of antiquity in the neighbourhood of Raſhîd, though the city itſelf be modern. The caſtle of Abu-Mandûr ſtands about two miles from it, higher up the Nile, in a ſituation very pictureſque, as is ſeen by many drawings of it extant in Europe. Columns are frequently dug up here. My arrival at Raſhîd happened in the month Ramadân, a time when it is particularly cheerful. The populace there are eſteemed more quiet, and better diſpoſed to civility than thoſe of Alexandria or Kahira.

The city of Raſhîd is built in an oblong irregular form. It has no walls nor fortreſs. Its population is conſiderable; among which are ſome Franks, and many Greeks. The commerce is principally the carrying trade between Kahira and Alexandria. There is a cotton manufacture, but confined to home conſumption. Acroſs the mouth of the Nile, below Raſhîd, is a bar which renders navigation perilous, goods being obliged to be brought in boats of a particular form from Kahira, and embarked in others of a different deſcription for Alexandria. Great damage is ſuſtained by the boats ſtriking on the banks in entering the river, in which caſe they are commonly overſet and ſunk; and it would be eaſy to inſtitute an office of in-

ſurance

ſurance at Kahira, for goods coming by Raſhîd. One half per cent. would be a ſufficient rate; but it would be neceſſary that a perſon ſhould inſpect the jerms, or boats, at Raſhîd, as the boatmen are ſuch knaves that they will overſet the veſſel, on purpoſe afterwards to get at the goods under water.

It may not be improper here to obſerve, that though, during the riſe of the Nile, the water runs through ſeveral ſmall canals, yet the real mouths, preſenting a conſtant ſtream, are but two, thoſe of Raſhîd and Damiatt.

Raſhîd is governed by an inferior officer, appointed by the Beys. All this diſtrict is under the juriſdiction of Murad Bey. Property is ſecure from all plunderers, except the Beys.

At Raſhîd are many learned men; that is, ſkilled in Mohammedan theology and caſuiſtry. Theſe Shechs paſs their lives in great tranquillity, preſerving an apathy completely ſtoical. Their chief amuſement is to ſit in their gardens, on the banks of the river, ſmoking and converſing.

After ſtaying five days to ſee the place, May 6th, I embarked with a view of proceeding to Terané. It was my intention to have gone by land, but the perſons to whom I had recourſe for information could not perſuade themſelves that there was any ſecurity in that route at the moment.

The production called Natrôn, efforts to introduce which into general uſe in Europe have more than once been made, was at

that time becoming a conſiderable article of export; and I felt ſome curioſity to obſerve the production in its naſcent ſtate. Terané is the place neareſt the lakes, and therefore I choſe it as a point of departure. We proceeded as far as the canal of Menûf with a fair wind. Beyond this a loaded boat of any ſize cannot paſs, except by that canal; the water having left the main channel, and now flowing through the canal, which is more in a line with the courſe of the river above the Delta. No want of population appears in the villages of this quarter, which are very numerous; and the land adjoining them is clean and well cultivated. An unbounded plain on both ſides ſtrikes the view, but on the Weſt there is no great extent of arable land. The peaſants wear the appearance of poverty, which, indeed, under the preſent abuſe of government, is neceſſary to their perſonal ſecurity; but they have abundance of cattle, and the frequent return of paſſengers in the boats is to them a ſource of much gain.

In many of the villages are women for the convenience of ſtrangers, a part of whoſe profits is paid to the government which tolerates them. I did not obſerve, however, that the nature of their calling created any external levity or indecency of behaviour. Having taken a ſmall boat from Menûf, in ſix hours, the wind being either S. E. or calm, we arrived at Terané. I counted more than an hundred diſtinct villages and towns between Raſhîd and Terané, as well on the Weſt as the Eaſt of the Nile. Among the moſt conſiderable of thoſe on the Eaſt is Fué, a place formerly more eminent in commerce than Raſhîd; but the latter has now in a great degree ſuperſeded it, and

and it is diminiſhed in ſize and population. It is nevertheleſs one of the moſt agreeable ſituations on the Nile. Deîrût is the largeſt town on the Weſt. For Demenhûr, which is more populous, is not viſible from the Nile, being ſituated near the canal that conveys water to Alexandria. At Demenhûr is a garriſon of Janizaries. The courſe of the Nile from its mouth to Terané is, with the exception of ſome curves, nearly N. W. and S. E. In that ſpace are ſeveral iſlands, which are continually changing in place and number. From Raſhîd to Damiatt, in a direct line, is computed to be about twenty-ſeven leagues.

CHAP. IV.

TERANÉ TO THE NATRÔN LAKES.

Government of Terané—Carlo Roſſetti—The Trade in Natrôn—Manners—Journey to the Lakes—Obſervations there—Remarks on Natrôn—Coptic Convents and MSS.—Proceed to Kahira.

TERANÉ is a town ſituated on the left of the moſt weſtern mouth of the Nile, at a very ſmall diſtance from the river. Its latitude is 30° 24′. The buildings are chiefly unburned brick, but there are alſo ſome of ſtone. The town and diſtrict, containing ſeveral villages, belong to Murad Bey, who uſually entruſts its government and the collection of its revenue to one of his Caſhefs. But the perſon who now holds it, May 1792, is Carlo Roſſetti, a Venetian merchant, recently appointed conſul-general of the Emperor of Germany, and well known to thoſe who have viſited the country. Obſerving, as he thought, the demands for natrôn increaſing in Europe, he ſuppoſed that by obtaining an excluſive right to collect and export it, he ſhould ſecure to himſelf an immenſe and increaſing revenue. Till now, indeed, this article had never been productive of any advantage to the Beys. The officers who ſucceſſively obtained the government there, exacting, without any ſettled rule, whatever they thought themſelves entitled to expect from the people, who brought the commodity from the lakes to the river: and the

the European merchants obtained it by their agents at the cheapeſt rate they were able from the natives. The quantity ſupplied, the prime coſt, and the contingent charges, were therefore variable and uncertain. It had never before, as I underſtood, been farmed by an European. S^re^ Roſſetti wiſhed for a clear and excluſive property in the produce of the lakes, on paying regularly an annual ſum, to be determined by the quantity ſold. He has attained, from long experience, a conſiderable local knowlege, and had, at that time, from various cauſes, great intereſt with Murad Bey. Pecuniary proſpects ſingularly influence thoſe regents, whoſe office being precarious, and at moſt for life, totally omit to reflect on any remote conſequences, for the ſake of an immediate advantage. The propoſal was accepted, and Roſſetti obtained over the diſtrict of Terané an authority almoſt equal to that exerciſed in former times by the Caſhefs.

At that time the conſumption was augmenting at Marſeilles, Venice, and Leghorn, and the article had been tried with ſome ſucceſs in Great Britain. Roſſetti ſent his nephew to reſide at Terané as his deputy. But the young man, preferring the repoſe of his ſofa to the Mamlûk exerciſes of arms, was little adapted to the government of a people accuſtomed to be ruled only by fear. He had a few Sclavonian ſoldiers, who could not prevent injuries being done to the little parties employed to fetch the natrôn. About three months after I left Terané the young man died, not without ſuſpicions of poiſon; and S^re^ Roſſetti has ſince ſold a large ſhare in the grant, which he now retains to little purpoſe.

During

During the year of the moſt extenſive export, the duty to government amounted, as was ſaid, to 32,000 patackes, which, at twelve piatres the pound ſterling, may be eſtimated at 6000l. Hence the quantity muſt have been from 3500 to 4000 tons, of which the greater part was ſhipped for Marſeilles. The preſent war exceedingly reduced the quantity exported.

On my arrival at Terané, my application to S^re^ Ferrari, nephew of Roſſetti, for whom recommendations had been given me, was attended with aſſurances from that gentleman of his co-operation in all I might wiſh to undertake, and an invitation to reſide with him. I paſſed a day in wandering over the adjacent ground, particularly that part of the Delta which is oppoſite the town, where are many columns and other conſiderable remains, which indicate the ſite of antient ſtructures. I could, however, find no inſcriptions, nor, indeed, any thing that was worth the ſearch.

S^re^ Roſſetti had made a very neat garden near his houſe, in which was cultivated a number of fruit-trees and uſeful plants. He had alſo attempted many other improvements, by planting trees, &c. in the ſuburbs; but in this laudable deſign he was far from being ſeconded by the natives, who refuſed even to water the trees he had been at the trouble of planting, and ſeemed to judge their forbearance remarkable in abſtaining from their deſtruction. A ſtriking leſſon to thoſe who would force refinement on any people, to which they muſt ever be ſtimulated by their neceſſities, or led by their perſonal conviction. Yet, perhaps, they had ſuſpicions which are unexplained, or diſcontents

diſcontents at the appearance of novelty, concerning the ſources of which we are ignorant. I have ever obſerved the Egyptians, as all the Orientals, paſſionately fond of trees and water; and if in this inſtance they preferred being without them, it might poſſibly be from diſtruſt of bringing on themſelves ſome real evil, by the purſuit of an imaginary advantage.

The enſuing night, when the Arabs were to go to the lake for a lading of natrôn, S^re^ F. appointed his company of five Sclavonians to attend me, and I ſet off at nine in the evening on horſeback. We continued our march, chiefly in a weſtern direction, till ſeven the following morning, at which time we came to a ſpring of freſh water, that riſes among ſome ruſhes near the lake, which, though it afford no very copious ſupply of water, was yet a ſeaſonable refreſhment, as the heat of the ſun was already inconvenient. The latitude at the eaſtern extremity of the moſt weſtern lake I found 30°, 31′, north; but this is not decided by a ſingle obſervation. The difference of time between Terané and the Convents of St. George, gave a diſtance, as nearly as I could compute it, of thirty-five miles.

The road from Terané is level, with very ſmall exception, and generally firm and good, though with intervals of looſe and deep ſand.

The country we paſſed through, however, is deſtitute of water, and conſequently barren, as is all that which borders on the lakes. The only buildings in the neighbourhood are three convents, inhabited by a few religious of the Coptic church;

two

two of which are about a mile and half, the third about ſix miles from the eaſtern lake. There are ſome veſtiges of other buildings, which alſo ſeem to have been convents that have long ſince ceaſed to exiſt. The antelope and the oſtrich are ſeen rarely here, and they appear to be the only wild animals that frequent that part of the country. No vegetation appears, except reeds on the margin of the lake, which is very irregular in its form; ſo that it is not very eaſy to ſay what may be the quantity of ground covered with water, nor to diſcern the extremities. It is higher in winter than in ſummer; and, at this period, I could no where obſerve that the breadth of it exceeded a mile: its length may be nearly four.

The Arabs told me, that the water during the laſt winter had been remarkably low. There ſeem to be marks of its having occaſionally riſen about four feet higher than at preſent; which muſt greatly change the appearance of the whole. Towards the end of the ſummer, it is ſaid, theſe lakes are almoſt dry; and the ſpace that the water has retired from is then occupied by a thick depoſition of ſalt. Not far removed from the eaſtern extremity, a ſpring riſes with ſome force, which much agitates the reſt of the water. Cloſe to that ſpring the depth was far greater than my height, in other parts it was obſervable that it did not generally exceed three feet. The thermometer near this ſpring ſtood at 76, while in the open air it was 87. The more weſtern lake differs not materially from the eaſtern in ſize, form, or productions. The colour of the water in both is an imperfect red, and where the bottom is viſible, it appears almoſt as if covered with blood. Salt, to the thickneſs of five

five or ſix inches, lies conſtantly in the more ſhallow parts.

The ſurface of the earth, near the lake, partakes more or leſs generally of the character of natrôn, and, in the parts fartheſt removed, offers to the foot the ſlight reſiſtance of ploughed ground after a ſlight froſt. The ſoil is coarſe ſand. The water of the lake, on the ſlighteſt evaporation, immediately depoſits ſalt. There is a mountain not far from the lakes, where natrôn is found in inſulated bodies, near the ſurface, of a much lighter colour than that produced in the lake, and containing a greater portion of alkali. This kind more reſembles the natrôn of Barbary, and what I have ſince obſerved in the road to Soudân.

How thick the ſubſtance of natrôn commonly is in the lake, I did not accurately determine, but thoſe employed to collect it report that it never exceeds a cubit, or common pike; but it appears to be regenerated as it is carried away. The Arabs report that the natrôn country extends twenty days journey; and indeed I had remarked ſomething reſembling that ſubſtance near Siwa. I underſtood it was delivered at Terané for about a piaſter the *cantâr*. But there are, probably, ſome other expenſes attending it. Notwithſtanding S^re^ R.'s excluſive right, the Arabs carry off ſome of the commodity, which they ſell wherever they can find a market. The quantity exported to Venice was much decreaſing in 1792, as it had been found on trial inapplicable to many purpoſes to which it was ſuppoſed it might be converted. I know not how far correct their expe-

riments might have been; but if ever it ſhould be brought to ſuperſede the uſe of barilla, the quantity obtainable ſeems likely to anſwer every poſſible demand.

I detected much alkali in all the ſpecimens which came into my poſſeſſion; but not equal in all. And circumſtances did not permit me to make an analyſis ſo complete as to merit inſertion here.

During my ſtay near the lakes, I viſited two of the Coptic convents, that called the *Syrian*, and that of *St. George;* where I could obſerve no traces of any European traveller, but Baron Thunis, whom the Empreſs of Ruſſia had ſent, ſome years before, to negotiate a defection on the part of the Beys; but who having exhibited leſs prudence than courage, in the promotion of the deſigns of his miſtreſs, had been privately put to death in Kahira, by order of the Beys, to avoid delivering him to the Porte, as had been required of them. Theſe convents contain each of them ſeveral religious, who retain all the ſimplicity of the primitive ages.—They drink water, and eat coarſe bread and vegetables; very ſeldom touching meat, wine, or coffee. They are ignorant indeed, but ſtrangers to vice; and though their time is employed to no uſeful purpoſe, ſo neither is the application of it prejudicial to any.

They have each a ſmall garden, which ſupplies common vegetables, and a breed of tame fowls, together with a well of water, within the walls; the reſt of the neceſſaries of life

are

are provided them by the voluntary contributions of the Chriſtians of their own perſuaſion; and as the buſineſs of artificers and menials is all performed by the monaſtics themſelves, their expenſes are not very extended. The entrance to each is by a ſmall trap-door, againſt which two great mill-ſtones are rolled within. The buildings appear to have laſted ſeveral centuries, and the walls are ſtill firm and ſubſtantial. No praiſe is to be given to the religious for cleanlineſs; but as the liſt of their furniture and apparel is very ſmall, they cannot be frequently renewed; human beings more ignorant of mankind and their tranſactions than ſome of thoſe whom I converſed with, are ſcarcely any where to be ſeen. But the ſuperiors in both were in a certain degree intelligent. One of them, when I was admitted, was mending his ſhoes, and ſeemed to think little of theological controverſies. The other attempted to prove to me the Eutychian tenet of monotheliſm, and on my expreſſing myſelf perſuaded by his arguments, he ſeemed highly gratified. Indeed I met with on their part every mark of hoſpitality.

I inquired for MSS. and ſaw in one of the convents ſeveral books in the Coptic, Syriac, and Arabic languages. Among theſe were an Arabo-Coptic Lexicon. The works of St. Gregory, and the Old and New Teſtament in Arabic. The ſuperior told me they had near eight hundred volumes; but poſitively refuſed to part with any of them, nor could I ſee any more. The monks are ſtrangers to all idioms but the vulgar Arabic.

Having thus ſpent two days and part of a third in the vicinity of the lakes, my attendants grew impatient, and I was obliged to return. After a ſhort interval, having re-embarked for Kahira, I arrived there on the 16th May 1792 *.

* The water in the river between Terané and Kahira was ſo ſhallow, that with a very ſmall boat (Canjia) we had great difficulty in paſſing.

CHAP. V.

KAHIRA.

Topography—Government of Kahira and of Egypt—Paſha and Beys—Mamlûks—Birth, education, dreſs, arms, pay—Eſtimate of their military ſkill—Power and revenue of the Beys—The Chalige—The NILE—Moſques, Baths, and Okals—Houſes—Manners and cuſtoms—Claſſes of people—Account of the Copts.

A RESIDENCE in Kahira at diſtinct intervals, but extending in all to eleven months, may enable me to attempt ſome account of this celebrated city, with perhaps more advantages than have fallen to the lot of any recent traveller. A curſory glance of the manners and cuſtoms of a people is often fallacious, and a temporary exception is liable to be converted into a general rule.

The yet numerous population, the various nations with their ſeveral languages, dreſſes, and manners, conſpire with the romantic fame of *Grand Cairo*, the ſecond capital of the Eaſt, the metropolis of Africa, the ſcene of ſurpriſing events in hiſtory, and of yet more ſurpriſing incidents in Arabian fable, to impreſs the ſpectator with curioſity and admiration.

The

The city Kahira (مصر القهرة) is ſituated on the Eaſt of the Nile, which devolves its majeſtic flood at ſome little diſtance. The ſuburbs, however, Miſr el attiké, and Bulak, or the port, form two points of contact with the river. To the South-Eaſt and Eaſt is a ridge of the extenſive chain which runs along the courſe of the Nile to Upper Egypt, ſometimes receding, and leaving a plain of about a league broad, at other places oppoſing its barrier to the ſtream. To the North a plain extends to the Delta, which it reſembles in ſoil and productions. Immediately under the mountain is the caſtle, now incapable of defence, though eſteemed of great ſtrength, before the invention of artillery.

To an eye accuſtomed to the cities of Europe, their wide ſtreets, and general uniformity, the view of the capital of Egypt might appear mean and diſguſting. Yet it is termed by the natives "Miſr without an equal, Miſr the mother of the world." Convenience is comparative, and ideas of it muſt vary with manners and cuſtoms. The narrowneſs of the ſtreets appears even neceſſary to a native, to protect him from the fierce effulgence of the meridian ſun: a ſlight canopy, extended from houſe to houſe, affords him more pleaſure than any architectural proſpect could convey.

For about the ſpace of three hundred years Egypt had been governed by the military ariſtocracy of the Mamlûks, when it was ſubdued by Sultan Selim, in the year 1517. Senſible of the diſtance, defended ſituation, and refractory ſpirit of the province, he thought it politic to enter into a compromiſe with its former

government

government and antient prejudices. It was likewiſe well known, that the ſecure ſituation of the country, little expoſed to any external attack, would have favoured the ambitious deſigns of a rival Paſha.

By an inſtitution ſtill obſerved in ſome inſtances, he ordained, that the Paſha ſhould be contented to ſhare the power of the Beys, and that the duration of his authority ſhould depend on their collective will. The Beys muſt neceſſarily have ſeparate perſonal intereſts, which ſometimes lead them to inteſtine outrage and bloodſhed; yet, with regard to any external power or influence, their intereſts are univerſally the ſame. As allies or as enemies they form one body and one ſoul. Selim was too confident in the power and ſplendour of the Ottoman arms, and in his own character of chief of their religion, to entertain any ſuſpicion that the commands of the Porte would ever be treated except with diſtinguiſhed reſpect.

The power of the Paſha was at firſt very extenſive; but has, by the intrigues and ambition of the Beys, been gradually reduced almoſt to a cipher.

His juriſdiction was rather civil than military. He was always preſident of the Diwan, which was held in the caſtle where he reſided. But that council now commonly meets in the palace of one of the chief Beys, except when a firmân or mandate is received from Conſtantinople, when the Beys are ſummoned to the caſtle to hear the commands of the Porte. The few who attend, as ſoon as the reading is finiſhed, anſwer,

as

as is uſual, *Eſmâna wa taâna*, "We have heard, and we obey." On leaving the caſtle, their general voice is *Eſmâna wa awsîna*, "We have heard, and ſhall diſobey."

In the year 1791, Salah Aga, a ſlave of Murad Bey, was deputed from the government of Egypt to negotiate their peace with the Porte.—He carried preſents of horſes, rich ſtuffs, &c. A ſpontaneous tribute, which the Porte was in no condition to enforce, implied obligation on the part of the latter.—He was well received, and afterwards was appointed *Waquîl es Sultân*, "Agent or Attorney to the Sultan in Kahira." It is probable this office was given him to incline him to ſecond the efforts of the Court in diſuniting the Beys; but it was ineffectual. Theſe had formerly experienced the evils of diviſion, and now were united by common intereſt, grown rich, and well provided with ſlaves. So that, as I have underſtood, no tribute has ſince that time found its way to Conſtantinople.

As the Beys are choſen from among the Mamlûks, it may be proper to begin with ſome account of that extraordinary claſs of men. They remain, as they have ever been, military * ſlaves imported

* The condition of ſlave is ſo very diſtinct in Egypt from what it is in other countries, that they who defend the practice of trading in human fleſh by its antiquity, and the general conſent of nations, ſhould be well aware how they adduce the example of Egypt.—In Kahira, when a ſlave is legally purchaſed in the market, if after any length of time he feel diſcontented with his maſter, has only to ſay, "Carry me to the market," (Sûk-es Sultân,) and the maſter is legally compellable to offer him for ſale.

It

imported from Georgia, Circaſſia, and Mingrelia. A few have been priſoners, taken from the Auſtrians and Ruſſians, who have exchanged their religion for an eſtabliſhment. The Beys give general orders to their agents at Conſtantinople, to purchaſe a certain number every year, and many are brought to Egypt by private merchants on ſpeculation. When the ſupply proves inſufficient, or many have been expended, black ſlaves from the interior of Africa are ſubſtituted, and if found docile, are armed and accoutred like the reſt.

Particular attention is paid to the education of theſe favoured ſlaves. They are inſtructed in every exerciſe of agility or ſtrength, and are in general diſtinguiſhed by the grace and beauty of their perſons. The gratitude of the diſciples is equal to the favour of their maſters, whom they never quit in the hour of danger. If they have a diſpoſition for learning they are taught the uſe of letters; and ſome of them are excellent ſcribes: but the greater part neither can read nor write, a ſtriking example of which deficiency is obſervable in Murad Bey himſelf.

The inferior Mamlûks conſtantly appear in the military dreſs, and are commonly armed with a pair of piſtols, a ſabre, and a

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It can never be believed, that where a power ſo abſolute as that of the proprietor over his ſlave, is ſupported by the ſanctions of law, that no abuſes of it ſhould exiſt; but this ſingle privilege greatly ſoftens its aſperity.

The child of a female ſlave, begotten by her maſter, is ipſo facto free, and a ſlave may authorize a free perſon to purchaſe his emancipation.

dagger. They wear a peculiar cap of a greeniſh hue, around which is wreathed a turban *. The reſt of their dreſs reſembles that of other Mohammedan citizens, and is reſtricted to no particular colour: but another ſingularity is their large drawers of thick Venetian cloth, of a crimſon colour, to which are attached their ſlippers of red leather. On horſeback they add to their arms a pair of large horſe-piſtols, and the *Dubbûs* or battle-axe. In battle many of them wear an open helmet, and the antient ring armour of interwoven links of ſteel, worn under part of their dreſs, and thus concealed. Theſe are dear, ſometimes coſting five hundred piaſtres, or about forty pounds. Some of them are made at Conſtantinople, others in Perſia. Their horſes are of the fineſt Arabian breeds, and are often purchaſed at three or four purſes, 150l. to 200l. ſterling.

They have no pay, as they eat at a table in the houſe of their maſter, the Bey, Caſhef, or other officer. Any military officer may purchaſe a ſlave, who becomes *ipſo facto* a Mamlûk. The name, from *Malek* to poſſeſs, implies merely a perſon who is the property of another. After a proper education, the candidate thus conſtituted a Mamlûk, receives a preſent of a horſe

* The Mamlûks ſuffer not the beard to grow till they be emancipated, and hold ſome office, as Caſhef, &c.—A ſimilar practice obtains among the Oſmanli. The Ytch oghlans, though free in their perſons, yet exerciſing a kind of ſervitude, ſhave the beard: ſo that though it be not abſolutely the mark of a ſlave, the want of a beard ſeems to denote a dependent ſituation. Among the Oſmanli, (European Turks) the beard is allowed to grow rather in conformity to the precept and practice of the Prophet, than as a national faſhion. The Tatars wear no beard; and the Arabs alone ſhew great reſpect to that ornament.

and

and arms from his maſter, together with a ſuit of clothes, which is renewed ever year in the month Ramadân. The generoſity of their maſters, and rewards or extortions from others, afford them ſupplies of money either for avarice or debauchery. Some of them, admitted to peculiar favour by the Beys, as chaſnadars or purſebearers, &c. acquire great wealth. They are rather gay and thoughtleſs, than inſolent; fond of ſhew, and unprincipled in their means of acquiring it. They ſeldom marry till they acquire ſome office.

Though born of Chriſtian parents, they ſeem highly ſatisfied with their condition; which they have been known to refuſe to exchange for freedom. The majority are regarded by the Arabs as little ſtrict in the principles or duties of Mohammediſm.

It is worthy of remark, that though the Mamlûks in general be ſtrong and perſonable men, yet the few who marry very ſeldom have children. As the ſon even of a Bey is not honoured with any particular conſideration, the women perhaps procure abortions. However this be, of eighteen Beys, whoſe hiſtory I particularly knew, only two had any children living.

Hardy, capable of every fatigue, of undaunted courage, and eminent ſkill in horſemanſhip and the uſe of the ſabre, the Mamlûks may be regarded as by far the beſt troops in the Eaſt. But in a regular battle, conducted by manœuvres, and large or rapid movements, they are equally inferior to European troops.

Being diſtinguiſhed by favouritiſm or merit, the Mamlûk becomes a Caſhef, and in time a Bey. The chief cauſe of preference ariſes from political adherence to ſome powerful leader.

The government of Kahira, and Egypt in general, is veſted in twenty-four Beys, each of whom is nominally choſen by the remaining twenty-three, but in fact appointed by one of the moſt powerful. The *Yenk-tchery aga*, and ſeveral other officers, are enumerated among the twenty-four Beys.

Beſides being governors of certain diſtricts of Egypt, ſeveral of the Beys receive other dignities from the Porte. Such are the *Shech el Bellad*, or governor of the city; the *Defterdar*, or accountant-general; the *Emîr el Hadj*, or leader of the ſacred caravan; and the *Emîr es Saïd*, or governor of the upper Egypt*. Theſe officers have alſo revenues allotted them by the Porte, ill-defined, and liable to much abuſe.

Of the other Beys, each appoints all officers and governors within his diſtrict, putting into it ſome ſlave of his own, who is compelled to render an account of the receipts; of which a part paſſes to ſupport the grandeur of his maſter. An opulent Bey may have from 600 to 1000 purſes annually; the revenue of Murad Bey more than doubles that ſum. The inferior Beys may have 300 purſes or 15,000l.

The chief judicial authority in Kahira is delegated to a *Mulla*, who is annually appointed from Conſtantinople; but his

* The two laſt offices are annual.

juriſdiction

juriſdiction is principally directed to caſes of doubt and difficulty. There are beſides *Cadis*, in all the diſtricts, or *pariſhes*, if ſo it may be expreſſed, which, in this great city, amount to more than two hundred. There are Imâms, or prieſts of the four ſects, each having the direction of the adherents of that ſect. The *Shech-el-Bikkeri* is an office of great reſpect, having ſpecial authority over the ſhe-rîfs. There are other excluſive juriſdictions, which need not be ſpecified.

The revenue of the Cadis ariſes ſolely from a tenth of the value of the thing litigated. Juſtice or injuſtice is ſpeedily adminiſtered, but is often influenced by bribery.

Every Bey ſits in judgment on caſes of equity. Theſe perſonages are very obſervant of their reſpective juriſdictions; and no Bey will impriſon a man liberated by another. Though ſometimes too impetuous, they nevertheleſs diſplay great acuteneſs and knowlege of characters. This government at leaſt poſſeſſes every advantage of publicity, as every Bey is a magiſtrate.

But the juſtice of the rulers is ever open to the omnipotent influence of gold. During my reſidence at Kahira an inſtance happened worthy of commemoration. Two Syrian Chriſtians, of the Maronite perſuaſion, had been ſucceſſively farmers of the cuſtoms, and had acquired great wealth: a quarrel ariſing between them, one made a reflection peculiarly grating on the other, who went to the Bey, and thus addreſſed him: "This city is not wide enough for me and ſuch a one. You muſt

muſt put one of us to death. If you will put him to death, here are ten thouſand ſequins." Said and done inſtantly.

Each Bey appoints his Caſhefs or lieutenants. Theſe officers preſide each over a town or village, collecting the revenues, and judging ſmall cauſes; but an appeal lies to the Bey. The Beys and Caſhefs are, from their ignorance, conſtrained to employ Copts as accomptants in adjuſting and receiving the revenues, that duty being of an intricate nature, and requiring great local knowlege. The authority of a Caſhef is as arbitrary as that of a Bey.

Revenue of Egypt.

THE more conſiderable ſources of revenue, as well of the Porte at this day, as of the Chalifé while the ſovereignty remained with the Arabs, are nearly coëval in their inſtitution with Mohammediſm itſelf.

The innovations which have ſince had place derive their authority from the diſpenſing power of the ſovereign, or are reconciled with the primitive inſtitutes by the ingenuity of the legal profeſſors.

The moſt antient tribute due from the ſubject to government was the *zecchât*, a tenth of all the permanent productions of the earth. According to its original eſtabliſhment, this did not affect property under a certain value, and was exigible of an unbeliever in a twofold proportion. It was impoſed by Mohammed

hammed himſelf, and applied, as would appear, to the relief of the neceſſitous; the prophet expreſsly forbidding his own family to ſhare in it, as unworthy of their rank, and, at the ſame time, allotting to them a fifth part of the plunder obtained in war. This impoſt continues to be levied, but is applied to needful expenſes or unneceſſary prodigality, rather than to ſoften the lot of the indigent, its original purpoſe. Oſtentatious charities ſatisfy the ſcruples of the monarch, and blind the eyes of the people to this miſapplication. The tax is not now applicable to land or houſes, but to the merchandize imported into the country. The duties on theſe, when demanded of Mohammedans, are taken under the name of *zecchât*.

The ſecond impoſt is the *charâge*, which ſignifies the product of lands. It is intended to denote, not only any tax on land, but alſo on the perſons of *dhummies*, i. e. Chriſtians and Jews; though in the latter caſe it receives the appellation of Jizie (جزیه), the capitation tax, or *ſalvage* for their perſons, which otherwiſe, according to the letter of the Korân, the true believer is not bound to ſpare.

In modern times, the public revenue of the Porte, which is derived from various ſources, is known under the name of Miri; the private one of the emperor is ſupplied in a different way, and termed *Chaſné*.

The nature of the revenue of each province depended at firſt, in a great meaſure, on the manner in which that province was originally acquired; and, even now, the ſame diſtinction in

in ſome caſes operates. Irak was to be protected under one condition of tribute, Egypt under another. The immediate ſucceſſors of Mohammed appear to have been guided in many inſtances by ſound policy, and to have tempered the rage of fanaticiſm, by ſome attention at leaſt to the well-being even of their heretical ſubjects. The impoſts in Egypt, one of their earlieſt territorial acquiſitions, and the inhabitants of which had many of them embraced Iſlamiſm, were not diſtinguiſhed by any remarkable ſeverity; and if that country have ſince been impoveriſhed and depopulated, it appears not to reſult from the original inſtitutions, ſo much as from the abuſes which happened at an early period of the Egyptian Chalifat, and which may contaminate the mildeſt and moſt reaſonable eſtabliſhments. Theſe abuſes, which have long been gradually increaſing, are now multiplied to a point, beyond which, conſiſtently with the being of the peaſantry, they cannot well be extended.

The principal local tribute is a tax on land of two patackes each *foddân*, all over the country; which, whether the effect of a compact between the Arabian victor and the natives, or an impoſt in force under the former government, was continued by Sultan Selim. Taking the cultivable lands in Egypt at two million one hundred thouſand acres, this ſhould give the ſum of twelve thouſand nine hundred purſes, or at the preſent exchange of 630,000l. ſterling; but at this time only two-thirds of theſe lands are actually cultivated, which reduces the ſum to 420,000l. On the other hand, however, the Beys are not contented with this legitimate revenue, but inſiſt on receiving in many inſtances five

ſive or ſix patackes per foddân *, which again raiſes this ſingle branch of revenue to a million and a quarter, or even more. There are however ſome diſtricts in the Upper Egypt always ſeveral years in arrear.

The other articles are, the cuſtoms of Alexandria, Damiatt, Süez, Coſsîr; and what is drawn from the commerce of Africa in its paſſage by Charjé, Aſſiût, and at Kahira itſelf. Of theſe it is difficult to form any correct idea. The caravan with which I returned to Aſſiût paid, in duties on the commodities it brought, a ſum not leſs than 150 purſes. I eſtimated the value of thoſe commodities at nearly two thouſand three hundred purſes, or 115,000l. ſterling.

The *Jizié* is much leſs conſiderable than it might be ſuppoſed, from the following conſiderations. 1. That though there be many entire villages of Copts in the Upper Egypt, ſeveral of them are rebellious, and pay nothing. 2. The ſame people is very numerous in the towns; but a great proportion of them conſiſts of eccleſiaſtics, or of perſons in the ſervice of the Beys, and both theſe deſcriptions are exempt. The Greeks and Armenians are but few, and many of them pay the *Jizié* in other places, being only travellers. On the whole, I doubt whether that tax in Egypt amounts to more than fifteen hundred purſes. The remaining revenue is made up of caſualties;

* The patacke may be rated at from three ſhillings to three and four-pence. The foddân is a given meaſure, taking its name from the quantity that a yoke of oxen can plough in a day, roughly taken, equivalent to an acre.

as forfeitures, ſmall impoſts, and tolls, paſſing on the Nile, and other parts of the interior; and above all, the incalculable profit ariſing from continued plunder of all ranks and denominations. Five, ten, twenty to thirty thouſand patackes are demanded, in one day, of the Chriſtians engaged in commerce, at another of the Mohammedans, and at another of the Franks. Advantage was taken of the unprotected ſtate in which the French merchants found themſelves after the commencement of the war, and all, except three, were in conſequence obliged to leave Kahira, and retire to Alexandria.

I never could learn that the wandering Arabs, or Bedouins, paid any regular tribute. They were often plundered and repulſed when they came in bodies too near the city; but in general the Beys appeared to be inclined to keep them in good humour, for their perſonal ſecurity, in caſe of being expelled from the government. The article of ſalt, for there are *ſalines* cloſe to the ſea, which ſupply all Egypt with culinary ſalt, pay a low impoſt in entering Kahira, and another at Aſſiût. All the proſtitutes, the public baths, the places where brandy is ſold, (*Chummari*,) &c. &c. are under a particular juriſdiction, and pay ſomething to government.

In Kahira every trade or profeſſion has its ſhech or leader, who has great authority over the reſt of his order; and this circumſtance tends much to the good order of the city. The gates no leſs, which are at the end of every ſtreet, and which, though not capable of reſiſting violence, impede the progreſs, and render difficult the eſcape of ill-intentioned perſons. The articles

articles above enumerated form collectively the *Miri* or public revenue; 1200 purſes of which ſhould be annually forwarded to Conſtantinople, but it is retained by the Beys, under pretence of repairing moſques and other public works.

The Paſha receives, for his whole expenſes, one thouſand mahbûbs, or three thouſand piaſtres per day. His eſtabliſhment however is large, ſo that this is not eſteemed a rich paſhalik.

Murad Bey is accuſtomed to have from the mint daily, for his pocket expenſes, five hundred half mahbûbs, and his wife the ſame. This amounts to fifteen hundred piaſtres, and is only a ſmall part of his diſburſements.

The value of land in Egypt is far from being inconſiderable, as is evident from the large amount of the annual impoſt which is paid for it. Yet not having been preſent at the formalities of bargain and ſale, I feel myſelf unprepared to give an exact eſtimate of it.

The ſame may be ſaid of the value of labour; for as the agricultural labourer is paid in the produce, a number of circumſtances combine to diminiſh the value of what is thus received. Comparing the wages of the huſbandman with the price of other labour, I ſhould be inclined to ſtate them at about ſix medines, or one-ſeventh of a piaſtre per day, which, as his toil is often remitted, cannot exceed forty-five piaſtres annually. Excluſively of the value of the peaſant's clothing, which laſts

long, it is ſcarcely poſſible that the maize, lentils, milk, butter, &c. on which he feeds, can amount to leſs than three paras or medines daily, for each individual.

Tenure of Lands.

An explicit declaration of Mohammed himſelf, "That property, after the death of the proprietor, cannot be detained from diviſion among his heirs," ſhews in how great reſpect inheritance was held by him, and how little he was inclined to conſider as annexed to the ſovereign power, the property of the lands of the countries it governed.

But the ſame moderation and good policy has not been found among his ſucceſſors. His code has been perverted to ſanction abuſes, or trampled on by the inſolence of power.

In many of the countries over which the Othman emperor exerciſes or claims the ſovereign authority, the property of the land is claimed by the Government in right of conqueſt; and though material exceptions muſt have had place in Egypt, with reſpect to the great number who embraced Mohammediſm, or conſented to pay the *Jizié*, and who conſequently did not forfeit their lands, all theſe diſtinctions are now confounded, and, alienations, forfeitures, and, more than all, violence, have reduced the whole to one undiſtinguiſhed maſs.

The

The greater part of the lands in Egypt, is to be conſidered as divided between the Government, and the religious bodies who perform the ſervice of the moſques, who have obtained poſſeſſion of what they now hold by the munificence of princes and rich men, or by the meaſures taken by individuals for the benefit of their poſterity. The property of the moſques is called *wakf*, a term ſignifying, in its technical acceptation, the appropriation of a thing in ſuch a way, that the proprietor's right in it ſhall continue, but the profit belong to ſome charitable eſtabliſhment.

From the right which the Government claims to inheritances, and the ruinous fines paid on readmiſſion, thoſe who have landed property frequently make this appropriation to the moſque, and their lands become part of the *wakf* of that eſtabliſhment. The Government then has no farther claim on them. But the appropriator takes care, at the ſame time, that his next heir, or if a minor, truſtees on his behalf, under the name of *Mutwâlli*, ſhall receive the rents, and ſo on, as long as any heirs remain in the family. The individual continues in the ſecure receipt of his income, paying however annually a ſmall proportion of it to the adminiſtrators of the moſque.

It will hence be obſerved, that in Egypt, a large proportion of the tenants and cultivators hold either of the Government, or the procurators of the moſques. To the perſonal eaſe of the cultivator, and the general good of the whole, it is of little conſequence which. For there is one circumſtance common to them

them both, viz. that their lands, becoming unoccupied, are never let but on terms ruinous to the tenant. For as there is a number of bidders, and the managers of them are exorbitant in their demands, the tenant becomes acceſſory to his own miſery, by engaging to pay the owner ſo large a portion of the product, that his profits are abſolutely inſignificant.

Theſe contracts are of various forms, but commonly made for a given number of years, or for life, in the nature of leaſes. The occupier, aſſiſted by his family, is the cultivator; and in the operations of huſbandry ſcarcely requires any other aid. When the Nile riſes, thoſe who are employed to water the fields are commonly hired labourers. Volney * has ſaid generally, that the peaſants of Egypt are *hired labourers*. It will hence be ſeen to how ſmall a portion of them thoſe terms can be properly applied.

The hired ſervants of the great are paid chiefly by having their food provided for them, and receiving occaſionally preſents of clothes; excepting what they obtain by extortion, opportunities of which are given even to the loweſt menial, by the ſyſtem of terror eſtabliſhed in the country.

The tenant of land commonly holds no more than he and his family can cultivate, and gather the produce of. Yet he is far from being a villain, attached to the ſoil, having always the power of quitting his farm to obtain another in a different

* Engliſh edit. p. 188.

quarter.

quarter. It however often happens, that families are connected with a particular ſpot for a great length of time. I have met with perſons of that deſcription at *Ben-Ali* near Aſſiût, whoſe anceſtors of the fifth remove had reſided in the ſame ſpot. "I uſed to ſmoke tobacco," (ſaid one of them, a very old man,) "but it coſt me almoſt a para a-day, and times are always "growing worſe, ſo now I am ſatisfied with a dry reed, till the "maſter (بيك) free me from theſe embarraſſments."

I ſhall now return to the topography and population of this great city. It has been originally walled, but at preſent only fragments remain. The dimenſions of the city from North to South* greatly exceed thoſe from Eaſt to Weſt. There are ſeveral open ſpaces, but the houſes, generally ſpeaking, are cloſe to each other. The *Chalige*, which pierces the city from North to South, commencing near Miſr-el-Attiké, aſſumes various aſpects, according to the ſeaſon of the year. Its moſt permanent character is that of a dunghill, a public receptacle for all kinds of offal. Before the riſe of the Nile, it is cleaned, and becomes a ſtreet; it is then filled by the increaſe of the river, and exhibits the appearance of a canal covered with boats.

Here it may be remarked in general concerning that noble river, that its riſe ſeems to remain the ſame as in the moſt antient times, namely, ſixteen cubits, or twenty-four feet in perpendicular height. The medium increaſe is nearly four

* The length may be eſtimated at about three thouſand five hundred yards.

inches

inches a-day; and takes place, as is well known, from the end of June to the beginning of September, from which period to the following ſolſtice it is gradually falling, again to riſe. Thoſe verſed in antient aſtronomy know, that the riſe of the river was indicated by the heliacal riſing of Sirius, or the Dog-ſtar, a few mornings before; whence that ſtar was denominated, as reſembling the fidelity of a dog, in warning his maſter to remove his effects from the ravages of the ſtream. It is aſſerted that Sihor, or Sihir, is an antient name of the Nile, as well as the Indus, whence *Siris*, corruptly *Sirius*, another appellation of the moſt brilliant of all the fixed ſtars.

Mr. Gray's well-known deſcription of Egypt, as immerſed under the influx of the Nile, is exquiſitely poetical, but far from juſt. In Upper Egypt the river is confined by high banks, which prevent any inundation into the adjacent country. This is alſo the caſe in Lower Egypt, except at the extremities of the Delta, where the Nile is never more than a few feet below the ſurface of the ground, and where inundation of courſe takes place. But the country, as may be expected, is without habitations. The fertility of Egypt ariſes from human art. The lands near the river are watered by machines; and if they extend to any width, canals have been cut. The ſoil in general is ſo rich as to require no manure. It is a pure black mould, free from ſtones, and of a very tenacious and unctuous nature. When left uncultivated, I have obſerved fiſſures, ariſing from the extreme heat, of which a ſpear of ſix feet could not reach the bottom.

The

The greateſt breadth of this majeſtic river may be computed at two thouſand feet, or about a third of a mile. Its motion is even ſlower than that of the Thames, and does not exceed three miles an hour. The water is always muddy: in April and May, when it is cleareſt, it has ſtill a cloudy hue. When it overflows, the colour is a dirty red. It is replete with a variety of fiſh; thoſe I have chiefly obſerved are, *Bûlti*, Labrus Niloticus; *Kelb-el-bahr*; *Farhôn*; *Charmût*, a round fiſh about eight inches long, and ſaid to be poiſonous; *Tabân-el-bahr*, the eel, Muræna Anguilla; *Neſâſh*, apparently a ſpecies of ſalmon, and found of very large ſize. It ſeems not now determinable of what ſpecies, or whether of any now known, was the fiſh called *Oxyrynchus*, ſo famous in the antiquities of Egypt. D'Anville ſays it is the one now called *Keſher*. The beſt is the *Bûlti*, ſomewhat like the white trout, but ſometimes attaining ſuch a ſize as to weigh fifty pounds. Except good and large eels, none of the fiſh have a ſtrict ſimilitude of the European.

From Kâhira to Aſsûan, a diſtance of about three hundred and ſixty miles, the banks, except where rocky, preſent no natural plant; they ſomewhat reſemble the ſteps of ſtairs, and are ſown with all ſorts of eſculent vegetables, chiefly that uſeful plant the *Bamea*. It grows to a little more than three feet in height, with leaves like thoſe of the currant-buſh; and produces oblong aculeated pods, which lend a pleaſant flavour to the repaſt.

Among ſeveral kinds of water-fowl which frequent the Nile, may be mentioned what is here called the Turkey gooſe, *Anas Nilotica*, LIN. a large fowl, the fleſh of which is palatable and ſalubrious food.

Other ſtriking and antient features of this diſtinguiſhed ſtream, are the rafts of *Belaſſes*, or large white jars, uſed for carrying water; little rafts of gourds, on which a ſingle perſon conducts himſelf with great philoſophical dignity acroſs the ſtream; and the divers, who, concealing their heads in pumpkins, approach the water-fowl unperceived, and ſeize them by the legs. Concerning the crocodile and hippopotamus ſo much has been ſaid, that I deſpair of adding any thing new. The latter I never ſaw or heard of in Egypt; in Nubia they are ſaid to abound. The crocodile itſelf ſeems reduced in number, and is confined to the diſtrict above Aſſiût, where he is dangerous to bathers. A young man bathing at Dendera, a day or two before I arrived, had his leg bitten off by one of thoſe unwieldy animals.

Parallel to the *Chalige** runs the principal ſtreet. It ſhould be obſerved that the houſes of the Europeans are all on the *Chalige*, the ſtench of which has been ſuppoſed to operate in producing the peſtilence, to which that order of men is however the leaſt ſubject. The moſques in Kahira are computed at more than three hundred; four or five of them far exceeding the reſt in ſplendor. The *Jama el Az-her* is a very conſiderable eleemoſynary eſtabliſhment, ſupplying chiefly poor eccleſiaſtics, to the amount of ſome thouſands, with broth and other articles. Moſt of the mendicants in Kahira are eccleſiaſtics, who urge their ſtudies as an excuſe for idleneſs. Blindneſs, I know not from what cauſe, affecting one or both eyes, is

* The city is ſtill infeſted with the uſual herds of dogs, and the kites ſtill ſhriek wildly over the canal; while the turtle-doves, unmoleſted by men or children, breed in the houſes, building their neſts under the projecting beams.

extremely

extremely common among the Egyptian beggars. The moſque called *Jama el Az-her* is one of the moſt magnificent of Kahira, ornamented with pillars of marble, and Perſian carpets. The property attached to this moſque is immenſe. A ſhech, being an eccleſiaſtic of the higheſt order, preſides over the eſtabliſhment; which alſo ſupports a number of perſons diſtinguiſhed for their profound ſkill in theology, and accurate knowlege of literal Arabic. It is furniſhed with an extenſive collection of MSS. and lectures are read on all ſubjects which are here called *ſcientific*, being commonly removed fartheſt from ſcience.

The other moſques moſt frequented are, that of *Sultan el Ghouri*, *el Haſſanein*, and, of later date, that erected by Mohammed Bey Abudhahab. For the conſtruction of the latter the moſt coſtly materials were provided, and it is eſteemed a *chéf-d'œuvre* of oriental magnificence.

The Saracenic ſtructure on the iſland *Rouda*, which contains the *Mokkias*, or Nilometer, has been repreſented in various deſigns, and repeatedly deſcribed. The graduation of it is confuſed, imperfect, and not to be depended on: ſo that they who would inform themſelves correctly as to the Nile's increaſe, ſhould make their obſervation on ſome ſmooth ſurface, waſhed by the river, and perpendicular to its plane; never depending on the public report, which the cryers are ſuborned to make agreeable to the will of government; and which at the beginning of the increaſe generally exceeds the truth, and afterwards falls ſhort of it.

Large and ſumptuous reſervoirs are found in various parts of the city, where water is given to paſſengers. Baths, adorned with marble, and provided with every poſſible convenience, and plenty of water, alſo abound. The attendants are extremely dextrous, and the charge very reaſonable.

The Okals, or warehouſes, are ſpacious, ſtrongly built, commodious and clean. Theſe are for wholeſale goods. For retail, are the bazârs, as *Khân Chalîl*, *Hamſâwi*, &c. extenſive buildings, with convenient ſhops, each trade in its allotted quarter, and copiouſly ſupplied with every commodity.

Through the greater part of the city the houſes are built with ſtone, two, or ſometimes three ſtories high, with flat roofs. The windows of the upper ſtories are latticed, the ground floor being either a ſhop or having no windows to the ſtreet. Sometimes the lattices ſuffice; a few have paper windows, ſome of the rich have glaſs.

The houſes of the great chiefly ſurround *Birket-el-fîl*, a pool which receives the Nile water from the *Chalige*. The palace of a Bey contains a ſquare court, one or two ſides occupied by his Mamlûks. Apart is the Harem. The room in which the Bey generally ſits in ſummer has a contrivance in the roof to admit a copious ſupply of freſh air. In Kahira fire is only employed in cookery, the effects of cold being ſufficiently obviated by warmer clothing.

The

The apartments of the women are furniſhed with the fineſt and moſt expenſive articles; but thoſe of the men are only remarkable for a plain ſtyle of neatneſs. The houſes in general are irregular, but ſubſtantial and commodious.

The Mamlûks breakfaſt before ſun-riſe, make their ſecond meal at ten, and the third about five in the afternoon. Animal food abounds. A large diſh of pilau appears in the middle of the table, ſurrounded with ſmall diſhes of meat, fiſh, and fowls. The meat is cut into minute pieces before it be dreſſed. Drink only water, and immediately after the meal, coffee is ſerved. At the tables of the great *ſherbet* is introduced. Egypt produces no wine; the Greeks and Franks procure that commodity from other quarters.

The Egyptians ſtill make a fermented liquor of maize, millet, barley or rice, but it bears little reſemblance to our ale. It is of a light colour, and in the hot ſeaſon will not keep above a day; but it is ſufficiently pleaſant to the taſte. It is drank in conſiderable quantities in Kahira and in Saïd. The native Chriſtians moſtly diſtil for themſelves, from dates, a liquor called by the general name *Araki*; it is alſo made from currants, or the ſmall grapes imported from Cerigo.

When brought into the houſes, the water of the Nile is put into jars, called *hammam*, previouſly rubbed, in the inſide, with a kind of paſte, made of bitter almonds. Thus preſerved, it becomes quite clear and limpid in two hours. But it is often drank in its moſt muddy ſtate, without any ill effects.

The

The eyes and fingers are the only parts of a woman that are viſible in public. In general, the women of Kahira are not tall, but well formed. The upper ranks tolerably fair, in which and in fatneſs, conſiſt the chief praiſes of beauty in the Egyptian climate. They marry at fourteen or fifteen, and at twenty are paſſed their prime. For what reaſon the natives of hot climates ordinarily prefer women of large perſons, I have not been able to diſcover. Nevertheleſs, the Coptic women have intereſting features, large black eyes, and a genteel form.

The population of Kahira conſiſts, 1. of the Arabs, or lower claſs of Mohammedans, who form the body of the people, and who pride themſelves in the name of *ibn Arab*, ſon of an Arabian. 2. Of the Coptic Chriſtians, who form a conſiderable number, here and in Upper Egypt; in the Delta they are rare. 3. Mamlûks. I was aſſured that, during the laſt eleven years, not fewer than ſixteen thouſand white ſlaves, of both ſexes, have been imported into Egypt. A plague had carried off a thouſand Mamlûks, and other cauſes had reduced their number to about eight thouſand, ſo that there was a great demand for the article. Still I cannot venture to eſtimate the number of Mamlûks at more than ten or twelve thouſand. 4. Greeks, Syrians, and Armenians; Muggrebîns, from Tripoli, Tunis, and Morocco, who have a quarter to themſelves, are remarkable for induſtry and frugality, and are attracted hither by the great profits of trade. Other Mohammedans from Arabia Proper, and yet farther Eaſt. There are very few Turks eſtabliſhed in Egypt, but many

many come hither on buſineſs, and return to Conſtantinople. Jews were once numerous, but are now on the decreaſe. Excluſively of negro ſlaves in every houſe, there are blacks from Nubia, who act as porters at the gates of the rich, and ſometimes ſell *bouza* and eatables.

In general, the total population of Kahira cannot certainly be eſtimated at leſs than three hundred thouſand ſouls. Egypt may contain, in all, two millions and a half.

In ſpeaking of the population of Egypt, and other countries under the ſame circumſtances, it may be remarked, that among ourſelves, to obtain a tolerably correct knowlege of the number of people in a town or city, it is ſufficient to know the number of houſes, and the average number of inhabitants in each houſe. In Egypt the caſe is widely different. A large proportion of the people has no viſible dwelling. The ſlighteſt ſhelter ſuffices to protect them from the inconſiderable variations of a regular climate, and obſcurity, under the falcon eye of power always a bleſſing, is here ſought with peculiar avidity.

Of all thoſe deſcriptions of men, the Copts, or original inhabitants, moſt intereſt curioſity. There are ſome peculiarities of feature common to all of them. I was not ſtruck with any reſemblance of the negro features or form. Their hair and eyes are indeed of a dark hue, and the former is often curled; but not in a greater degree than is occaſionally ſeen among Europeans. The noſe is often aquiline, and though the lips be ſometimes

ſometimes thick, by no means generally ſo; and on the whole, a ſtrong reſemblance may be traced between the form of viſage in the modern Copts, and that preſented in the antient mummies, paintings, and ſtatues.

Their complexion, like that of the Arabs, is of a duſky brown; it is repreſented of the ſame colour in the paintings which I have ſeen in the tombs of Thebes.

The Coptic language may be conſidered as extinct. Numerous and minute reſearches have enabled me to aſcertain this fact. In Upper Egypt, however, they unknowingly retain ſome Coptic words, ſuch as *Boyúni*, the name of a month.

Nevertheleſs, in the Coptic monaſteries, the prayers are read in Arabic, and the epiſtle and goſpel in Coptic; but the prieſt is a mere parrot, repeating a dead letter. Coptic manuſcripts are found in ſome of the convents, and leave to copy them might be obtained from the Patriarch.

Their creed is the Monothelite, or Eutychian hereſy. The ſolely divine nature of Chriſt, the proceſſion of the Holy Ghoſt from the Father alone. The Copts embrace tranſubſtantiation; in which, and other points, the Catholics of Kahira think they approach their faith nearer than the Greeks. Yet the Copts have adopted from the Mohammedans the cuſtom of frequent proſtrations during divine ſervice, and of public individual prayer; of ablution after the conjugal rites, &c.

The

The Copts are an acute and ingenious people. They are generally writers and accomptants. In buſineſs they accumulate money ſteadily, without ſhew; long experience having taught them, what the other Chriſtians have yet to learn, that, under an arbitrary government, obſcurity is ſafety. Melancholic in their temperament, but when called into action, induſtrious and laborious. Otherwiſe, fond of their diſtilled liquor, and rather licentious in their amours. The Copts are zealous in their faith, and their eccleſiaſtics are numerous.

It is remarkable, that in Egypt the children of Europeans ſeldom ſurvive their ſecond or third year. This proceeds, it is likely, from the improper warmth of place and clothing, in which they are kept by the injudicious fondneſs of their parents, while the children of the natives run about almoſt naked, and enjoy a conſtitution firm and vigorous.

CHAP. VI.

KAHIRA.

Commerce—Manufactures—Mint—Caſtle and well—Miſr attikê—Antient moſque—Antient Babylon—Foſtat—Bulak—Jizé—Tomb of Shafei—Pleaſure-boats—Charmers of Serpents—Magic—Dancing girls—Coffee-houſes—Price of proviſions—Recent hiſtory of Egypt—Account of the preſent Beys.

BEFORE the revolution in commerce, occaſioned by the diſcovery of the paſſage to India by the Cape of Good Hope, that of Kahira was very extenſive. It has ſince gradually declined, and is now reſtricted to the following articles.

From Yemen are imported coffee, odours, gems, and ſeveral uſeful drugs. From Surat, and other neighbouring parts of India, muſlins and various articles of cotton manufacture, a portion of the ſpices of Ceylon; ſhawls from Caſhmîr.

Kahira may ſtill be regarded as the metropolis of the trade of eaſtern Africa, as Tripoli chiefly poſſeſſes that of the weſt. A few ſlaves are brought from Habbeſh (Abyſſinia) by the way of Jidda and Mecca. Caravans paſs to and from Sennaar, Dar-Fûr, and Fezzan, bringing ſlaves, gold-duſt, ivory, horns of Rhinoceros, Oſtrich feathers, gum, drugs.

There

There is another uncertain caravan from Morocco, which employs five thouſand camels for merchandiſe; part paſſes to Mecca, and part remains to tranſact buſineſs, and await the return of the pilgrims. The other caravans are merely for the carriage of goods; and the camels are ſupplied by the Arabs, who rove through the deſerts which form the boundaries of Egypt.

The navigation of the Red Sea cannot be conducted upon worſe principles than it is by the Egyptians and Arabs. The ſhips are conſtructed on a wrong plan, being ſharp, while the ſhallows and rocks require veſſels that draw little water; and they are overcharged with paſſengers and goods. Hence the paſſage would be dangerous, even if managed by able navigators; but the mariners here are extremely unſkilful, and only pique themſelves on avoiding the ſunk rocks near the ſhore, in which it muſt be confeſſed they are very dextrous. The ſhips employed by perſons reſiding in Egypt are thirty-ſeven in number, ſo far as I could learn from an agent at Suez, and ſo many are loſt, that the continual building barely ſupplies the uſual number.

European imports in general have been ſpecified under the head Alexandria. From Tunis and Tripoli are brought oil, red caps, of a particular manufacture, for which Tunis is famous, and fine flannel, uſed for garments by the Bedouins and others. From Syria arrive cotton, ſilk, crude and manufactured, ſoap, tobacco, beads of glaſs. From Conſtantinople,

beſides white ſlaves, male and female, all kinds of braſs, copper, and iron manufactures.

Proceeding to exports, thoſe to Europe have been mentioned in treating of Alexandria, and thoſe to Dar-Fûr ſhall be enumerated when we come to viſit that kingdom. To Sennaar and Fezzan, the ſame with Dar-Fûr. Hedjas, in Arabia, is wholly ſupplied with grain from Egypt, but the trade to India and Jidda is carried on chiefly by money. To Conſtantinople, black ſlaves, chiefly eunuchs, great quantities of coffee, and ſome Indian goods, though theſe be for the moſt part conveyed thither by caravans.

Egypt was formerly the granary of Rome and of Conſtantinople. The exports of rice remain very great, with conſiderable quantities of wheat from Upper Egypt, in favourable years. No oats are ſeen in Egypt; and the barley is conſumed by the horſes.

To Syria are exported rice, crude leather, flax, and ſometimes wheat.

The manufactures at Kahira are not numerous. The ſugar cane being cultivated with eaſe in Egypt, it was manufactured in great quantities at Kahira, ſo as to ſupply Conſtantinople. But a capital being requiſite, Government made demands on it which cruſhed the trade. The ſugar, though of leſs ſtrength than that of the Weſt Indies, was nevertheleſs well refined, of a cloſe

a cloſe texture, pure and of a light white. It is now extremely bad, and ſo ſcarce as to ſell for fourteen pence the pound, retail.

The ſal ammoniac made at Kahira is of a very good quality. Glaſs lamps, ſaltpetre, and gun powder, red and yellow leather, for home-conſumption. There is a great manufacture of linen cloth made of the fine Egyptian flax.

The mode almoſt peculiar to Kahira, of hatching eggs without incubation, has been very minutely deſcribed by former travellers.—The practice is ſaid by the Egyptians to proceed from the experience that, at a certain ſeaſon, the eggs foſtered only by the hens are commonly unprolific. Of thoſe hatched in the ovens, on the contrary, not quite one third is loſt.—The ovens where theſe eggs are placed are of the moſt ſimple conſtruction, conſiſting only of a low arched apartment of clay. Two rows of ſhelves are formed, and the eggs placed on each in ſuch a manner as not to touch each other. They are ſlightly moved five or ſix times in twenty-four hours, and the whole time they are in the oven does not exceed twenty-two days, when the chickens free themſelves from the ſhell. All poſſible care is taken to diffuſe the heat equally throughout, and there is but one ſmall aperture, large enough to admit a man ſtooping. During the firſt eight days the heat is rendered great, and, during the laſt eight is gradually diminiſhed; till at length, when the young brood is ready to come forth, it is reduced almoſt to the ſtate of the natural atmoſphere. At the end of the firſt eight days, it is known which eggs will not be productive.

ductive. Thoſe who have eggs to be hatched, bring them to the maſter of the oven, and contract to pay ſo much a hundred; and when the chickens appear, he receives his money on delivering them. Thoſe which have not ſucceeded, are required to be produced. The oven is public property.

Kahira is the only mint for Egypt, where they ſtrike in gold mahbûbs and half mahbûbs; the firſt about five ſhillings in value. In copper waſhed with ſilver the ſmall coins worth about a halfpenny, and called in Turkiſh *paras*, in Arabic *diwani*, *ſuddha*, or *maidi*: by European writers, *aſpers*, and *medines*. On one ſide is the name of the reigning Sultan, on the reverſe, *Miſr*, and the date.

The mint is fixed in the caſtle, built by the celebrated *Yuſſuf abu Moddafar ibn Aiûb*, whoſe title of honour was Salah-eddîn, in the ſixth century of Mohammediſm. The people of the country, who are in the habit of confounding all hiſtory and chronology, attribute it to Joſeph the ſon of Iſaac, whoſe palace they ſay it was; but it is unneceſſary to confute an opinion wholly unſupported by facts. Including the quarters of the Janizaries and Aſſabs (the latter of whom no longer exiſt), the building occupies a large ſpace. But it is irregular, and the Paſha's apartments are mean and incommodious. The well is of great depth, and has been hewn with much labour through the ſolid rock, but as that rock is of a ſoft nature, the magnitude of the work is not comparable to that of ſome excavations which have been executed in ſeveral other places. The broken remains of the palace of Salah-eddîn, are indeed worthy of remark.

remark. An apartment of great length overlooks the city, the river, and the adjacent country; and ſeveral beautiful columns raiſe their heads out of the general wreck. In a chamber of this building is fabricated the embroidered cloth, which the munificence of the Porte annually devotes to the uſe of the *Kaba.*

Miſr-el-Attiké, to the South of the preſent city, is pleaſantly ſituated, and well inhabited. It can now only be eſteemed a faux-bourg of the former. A moſque there, ſaid, probably without reaſon, to have been built by order of the Chalîfé Omar, was lately reſcued from the oblivion to which it was haſtening, by the mandate of Murad Bey. This moſque is a building of great extent; there may be thirty or thirty-five columns remaining in their original poſition. The reſt have been reverſed, and again ſet up without any regard to order. The moſt perfect remain is a ſmall octagon building in the middle of the moſque, ſupported by eight Corinthian columns, the ſhaft, about ten feet high, of blue-and-white marble. In this ſmall edifice is a chamber, which is ſaid never to have been opened. Multitudes of columns appear around, to the number of more than a hundred, ſome in black marble, one has a ſmall cavity, fabled an impreſſion made by the hand of the Prophet. The cement is ſo hard as to evince that the Saracens were no ſtrangers to the antient mode of preparing it. Many arches of an elliptical form remain, and ſome inſcriptions, on the Weſt, probably the place of the antient gate, as it is of the modern.

Antient

Antient Arabic books, ſome of them in the Kuphic character, have been recently diſcovered here, in a cellar, under lock and key, and incloſed in a ſycamore cheſt. Some of them are on vellum, and very beautiful. Such a number was found as filled a very large cheſt. Murad Bey, being informed that treaſures were hid under the antient moſque, had recourſe to the fineſſe of pretending to rebuild it; he did rebuild part of a wall; and the cellar and books were diſcovered in clearing the foundations.

From the convent of St. George, one diſtinguiſhes clearly on the weſt the ruins of an antient city, aſcertained to have been the Babylon built by the Perſians. They conſtitute merely a heap of rubbiſh, already deſcribed by former travellers.

Foſtât is a long ſtreet, running parallel to the river, and occupying part of the ſpace between Kahira and its bank. It nearly joins Miſr-el-Attiké on the South.

Bulak is a large irregular town, which has gradually riſen around the place of embarkation. It is marked by an extenſive and convenient okal, built by Ali Bey the Great, and called the Alexandrian okal, being chiefly uſed for goods brought from that city. Gardens, filling the fertile grounds between the houſes, and betwixt Bulak and Kahira, afford an ample ſupply of fruits and vegetables. Boats croud the river at Bulak, which is the port of Lower Egypt, as Miſr-el-Attiké is of the Upper.

An

An iſland is ſituated in the middle of the river, nearly oppoſite Bulak, where Murad Bey has a kind of ſummer-houſe, or place of retirement. Here are alſo ſeveral gardens. On the oppoſite coaſt is Embabîl, a village, where cows are kept, that furniſh excellent butter.

Farther to the ſouth, and nearly oppoſite Miſr-el-Attiké, is Jiza, a conſiderable town, fortified by Iſmaîl Bey, who alſo built a palace there, completed and ſince inhabited by Murad Bey, by whom has been eſtabliſhed a foundery, conſtructed by a Zanthiote, who has embraced Mohammediſm. I found ſix mortars and twenty-three cannon, ſome of them however almoſt uſeleſs. Three of the mortars and ſix of the field-pieces, caſt by that Zanthiote, were excellent, conſidering the place, the inſtruments, and the workmen. The guns are twenty-four, eighteen, and twelve pounders. Theſe are in reſerve, and the Bey has a larger number mounted, in different parts of the fort. The walls of Jiza are of great extent, and have only one gate to the country; they are ten feet high, three feet thick, and have ſix half-moons: but are only fit to reſiſt cavalry, the original intention in raiſing them. Murad Bey has ſuffered the iron work about the loop-holes, &c. to be plundered or ruined.

The palace is in the ſouthern quarter of Jiza, cloſe to the water. It has numerous apartments for the Mamlûks, and every convenience for eaſe or luxury.

Murad Bey has, of late years, thought it neceſſary to inſtitute a marine; to effect which, he has cauſed three or four veſſels to be built, and has purchaſed ſome from the Europeans. The whole has been attended with no ſmall expenſe, and promiſes no adequate advantage. The largeſt of theſe veſſels carries twenty-four guns. Six of them were moored before Jiza, whence they cannot be navigated, except during the time of the Nile's increaſe. They were well appointed, and had their full complement of mariners, chiefly Greeks of the Archipelago, moderately ſkilful in their art, and receiving every encouragement from the Bey. They were commanded by a native of Sagos named *Nikŏla reis*, Admiral, or Captain Nicholas.

Not far ſouth of Jiza is *Geziret-ed-dahab*, a ſmall iſland, intended, as appears, by Diodorus Siculus under the name of *Venus aurea*.

North-eaſt of the city are gardens, and ſome ſpacious houſes, the property of the great, who occaſionally leave the city to divert themſelves in this retreat; and have there an open ſpace, where the Mamlûks perform their military evolutions, and exerciſe their horſes. The ground under the mountains to the Eaſt is filled with tombs. The mountain is of white ſand and calcareous ſtone, and deſtitute of verdure.

The tomb of the Imâm Shafei is without the walls of the city, near the caſtle. It is in a moſque of good architecture, and kept in complete repair. On Friday, the day of devotion among the Mohammedans, the women being at liberty to viſit the

the tombs of their relations, crowd to this moſque to provide ſubſtitutes, the place being the Daphne of Kahira, and ſacred to the blandiſhments of Venus.

There is a much more conſiderable canal, ſtyled *Chalige ibn Menji*, which, from its opening to the Nile near Bulak, extends to *Bilbeis*, (according to D'Anville, the *Pharbæthus* of antiquity, which Herodotus, Pliny, and Ptolemy, make the capital of a *Nome*,) where it joins another canal, and paſſes to the lake *Sheib*.

The pleaſure boats uſed by the great on the increaſe of the Nile are very numerous. They are light and of elegant form; rowers from four to eight. Thoſe for the women covered with wainſcot; ſuch as are for the uſe of the men, are covered above, and open at the ſides, or only latticed. Others are kept for hire, like the Venetian gondolas. They are uſed in the chalige, and upon the river.

The gates of Kahira are numerous; but the moſt ſtriking are two at the northern extremity of the city, called *Bab-el-Naſr*, and *Bab-el-Fituch*, which preſent a ſplendid diſplay of Saracenic architecture.

Romeili is an open place, of an irregular form, where feats of juggling are performed. The charmers of ſerpents alſo ſeem worthy of remark, their powers appearing extraordinary. The ſerpent moſt common at Kahira is of the viper claſs, and un-

doubtedly poiſonous. If one of them enter a houſe, the charmer is ſent for, who uſes a certain form of words. I have ſeen three ſerpents enticed out of the cabin of a ſhip, lying near the ſhore. The operator handled them, and then put them into a bag. At other times I have ſeen the ſerpents twiſt round the bodies of theſe Pſylli in all directions, without having had their fangs extracted or broken, and without doing them any injury.

The Egyptians pretend to numerous kinds of magic. The powerful influence of the name of the Divinity, *Iſm Ullah*, an account of which is contained in the *Kitab-el-rihani*, is ſuppoſed to work various miracles. The mode of its application is divided into *halâl*, lawful, and *harâm*, unlawful. Though the practice terminate in perpetual diſappointment, the credulous, who ſtill confide in it, are not few. There are three or four places on the mountain, above Kahira, to which the Arabs aſcribe ſome influence of magic. *El Maraga*, where they ſay the earth trembles. *Bîr-el-kuffâr*, the well of the infidels.—*Caſſaat el Molúk.*—*Ain el Siré*, a ſpring of ſalt water, to which they attribute medical virtues.

The dancing girls form a diſtinct claſs. They are always attended by an old man and woman, who play on muſical inſtruments, and look to the conduct of the girls, that they may not beſtow their favours for an inadequate reward; for, though not chaſte, they are by no means common. Their dances exhibit all that the moſt luxurious imagination can picture—all the

the peculiar motions and arts for which Martial has remarked the Egyptians as celebrated,

Nequitias Tellus ſcit dare nullâ magis.

Their forms are elegant, their faces rather expreſſive than beautiful.

The following amuſements are chiefly exhibited during the Ramadân :

After breaking the faſt by ſome refreſhments, the prayer commences, which is a long one. The principal meal then has place, and then the arrival of ſtrangers to pay their reſpects to the Bey, or to tranſact buſineſs, occupies ſome time. The amuſements then commence. The Gerîd and various other exerciſes are practiſed by day-light, but at night wreſtling is commonly the firſt. In this the lower claſs of people in Egypt ſhew conſiderable vigour and activity at leaſt, though perhaps not conſummate ſkill. When the Bey and his company are tired of theſe exerciſes, ſingers (male) appear. The plaintive vocal muſic of Kahira, and the agreeable ſenſations occaſioned by it, have been the ſubject of remark to many who have deſcribed Egypt. Then appear the ſtory-tellers, who with wonderful readineſs and rapidity of utterance go through the romantic adventures reſembling the *Thouſand and One Nights*, of which the varieties are innumerable. Theſe are ſucceeded by wits, who with droll and unexpected ſimilies often ſet the company in fits of laughter. The adverſary brings ſome ſimilitude equally unexpected.—Whoever holds out the longeſt is rewarded as conqueror.—" Methel Sire"—" Let us wreſtle in ſimilies ;" the other anſwers, " Ma Methel-lak"—" What is your ſimilitude?"

" You

" You are like the city aſs, look ſleek and carry dung." Some of theſe have really a portion of wit, and it is almoſt the only occaſion that I remember, when the Arabs exhibit any thing that can properly be ſo denominated. The place of theſe, when they have received a preſent according to the pleaſure of the Bey, is often ſupplied by female ſingers, who frequently accompany their voices with an inſtrument, touched like the guitar. There are women who are highly valued for this talent of amuſing the public; and if any judgment may be formed from the manner in which they are ſometimes rewarded, the gratification of their auditors is far from being moderate. There are occaſions when ſome of the *Harem* exhibit their vocal powers in the preſence of ſelect company; but this is not common; and in that caſe the performer is concealed behind a curtain or lattice.

The laſt are the female dancers or *ghawaſié*. Theſe, it may be ſuppoſed, if they are able to faſcinate the eye of the multitude, in the public ſtreets, with only ordinary exertions, neglect not to have recourſe to the more laboured blandiſhments of their art in the prefence of a prince.

Pehlawân, rope-dancers, &c. are introduced, whoſe exertions are not contemptible.

Cheſs and the Poliſh drafts are the only games that are indulged in, and in theſe ſome of the Beys are ſkilled. They play remarkably quick, and apparently without much premeditation. But habit has given this facility. They practiſe daily, and their minds are occupied by few objects.

Convenient

Convenient markets appear in every part of the city. Coffee-houſes are equally numerous, where the natives paſs a great part of the day ſmoking and converſing. Theſe commonly conſiſt of one apartment, not very large. Only coffee and fire for the pipe are furniſhed. But at Damaſcus I afterwards ſaw coffee-houſes remarkably large, ſome of them placed over running water. The furniture is however very ſimple, and unlike the ſplendid apartments, for the ſame purpoſes, to be ſeen in Conſtantinople. One, in particular, at Damaſcus, under the caſtle wall, is capable at a very moderate calculation of holding one thouſand perſons: it has no walls, but an extenſive roof ſpreads over numerous benches, and it is encircled with trees and water.

The number of ſmall impoſts in Egypt is almoſt inconceivable; they are eſtimated to amount to three hundred and ſixty. One is for all goods croſſing from Jiza to Kahira; a poor woman bringing a baſket of eggs, worth two paras, muſt pay the fifth part of a para for paſſing. Upon the whole, the revenue can hardly be raiſed to a greater amount than it is.

In May 1792 there was a famine, occaſioned by various accidental circumſtances; and wheat ſold at 20 and 22 patackes the *ardeb*. In October 1796 it was at five patackes. When I made my inquiries at the latter period, the following prices of proviſions were ſtated:

Mutton, per rotal, 10 paras.
Beef, ditto, 8 ditto.

Sugar,

Sugar, per rotal, 20 to 25 paras.
Sweet oil, ditto, 12 ditto.
Milk, ditto, 4 ditto.
Tobacco of Ladakîa, per oke, 45 to 70 paras.
Fowls, ſmall, 12 paras each.

The recent hiſtory of Egypt, till the time of Iſmaîl Bey, is ſufficiently known. On the death of Iſmaîl, Haſſan Bey ſucceeded him in his office of Shech-el-bellad, governor of the city, and implying the precedence among the Beys. Haſſan was ſoon expelled by Murad Bey, who held the office till the Capitan Paſha arrived from Conſtantinople with a fleet, and drove him into Upper Egypt. The Paſha, after ſatisfying his avarice, withdrew, and the Beys returned. Ibrahim Bey, who had been a ſlave of Ali Bey the Great, had however acquired ſuch authority, that Murad was conſtrained to ſhare the government with him; and they have ſince ruled Egypt, Ibrahim as *Shech-el-bellad*, and Murad as *Defter-dâr*. Mutual jealouſies prevail between them, each ſeeking the deſtruction of the other. They however conſpire together to recruit the number of the Mamlûks, and to collect treaſure from all quarters.

Theſe are conſidered as uſurpers by the Beys of Upper Egypt, who are favoured by the Porte; one of whom, named Ali, contrived to eſcape from Saïd into Syria, where he courted the neareſt Paſha, Jezzâr of Akka, to ſupport their intereſt; but that potent and able leader refuſed to liſten to his ſuggeſtions, or amuſed him with falſe hopes.

The

The year before I arrived, there had been a peſtilence which had deſtroyed great numbers of the Mamlûks. The next memorable event was the conteſt with Alexandria, before ſtated.

To ſtrengthen his intereſt, Ibrahim Bey had negotiated a marriage between his daughter and another powerful Bey, of the ſame name, but no relation. The wedding-day, 30th of Auguſt 1792, was celebrated with great pomp. A ſplendid equipage was prepared, in the European form, of a coach, drawn by two horſes, and ornamented with wreaths of artificial flowers, in which a beautiful ſlave from the *harem*, perſonating the bride, whoſe features were very plain, was carried through the principal ſtreets of Kahira. The blinds of the coach were however drawn up, and the fair deputy ſat concealed. The proceſſion was attended by ſome Beys, ſeveral officers and Mamlûks, and ended at the houſe of the bridegroom, who received her from the carriage in his arms. The Beys have baths in their houſes, otherwiſe this proceſſion, on arriving at the houſe of the bridegroom, would have attended the female to the bath, and then returned thither. In general, at Kahira, the bride, completely veiled, walks under a canopy, and ſupported by two women, to the houſe of the bridegroom.

The fête had continued for three days preceding the marriage. In the evening, fire-works were exhibited at the houſes of the huſband and the father, and preſents of ſhawls, caffetans, and other parts of dreſs and money were liberally diſtributed. After conſummation the enſanguined cloth was ſhown to the relations of the bride, eſpecially the mother. The virgin had been before

inſtructed by matrons in what manner to receive the conjugal embraces, and the ſame women remained in an adjoining chamber during this final ceremony, to lend aſſiſtance if required. The Oriental virgins marry in ſuch early youth that the marks of their purity are ſeldom deficient.

A curious circumſtance occurred to mark the ſyſtematic rapacity of the Beys, which could not be lulled even by ſuch a ſeaſon of feſtivity. Ibrahim Bey, the father of the bride, having heard that a company of female ſingers, who uſually attend on theſe occaſions, had been employed in ſinging in Birket-el-fîl, the chief open place in the city, not only during the day, but alſo moſt part of the enſuing night, and had in conſequence collected donations to a conſiderable amount, ſent for the leading woman to his houſe. She, ſuppoſing that ſhe had been ſummoned to receive ſome reward, or that the charms of her voice had been made known to the Bey, readily obeyed the mandate. On entering the apartment, the firſt queſtion was, "How many half ſequins (*nuſfiat*) did you collect yeſterday?"—She replied, "About ten thouſand."—"Pay me eight thouſand, then," ſaid the Bey, "and I will give you a note of credit on Ibrahim Jeuhari, my ſecretary." The money was paid, but the woman was turned out of the houſe without receiving any ſecurity whatever. She is ſaid to have died of the diſappointment a ſhort time after.

Some negotiations took place that ſummer between the Beys here, and thoſe in Upper Egypt (whom I afterwards found at Iſna, attended by a ſmall party of Mamlûks); the former were

ſo

ſo powerful that they rejected the applications of the latter. All continued quiet till I went to Upper Egypt.

I ſhall now endeavour to give ſome idea of the moſt celebrated Beys, who at preſent have the ſway in this unhappy country. Ibrahim Bey is upwards of ſixty years of age, a tall thin man, with an aquiline noſe. He is very avaricious, but by his treaſures and connections has ſecured a large party. His Mamlûks may amount to about a thouſand. Though reputed to manage the ſabre with dexterity, he has nothing of enterpriſe in his character, which has the mean rapacity of the vulture, nothing of the daring flight of the eagle.

Murad Bey, once his ſuperior, now his equal in power, has paſſed a life of tumult and activity. Originally a ſlave of Mohammed Bey Abu-dhahab, at the head of a detachment of his maſter's Mamlûks, he defeated and made priſoner Ali Bey the great, whoſe death ſhortly after enſued. Murad is deteſted by the Porte. He is an energetic character, and his profuſion is ſupplied by his rapacity: about forty-five years of age, of a replete habit of body. His Mamlûks, in 1796, amounted to about ſeventeen hundred. His party, though not ſo numerous as that of Ibrahim Bey, is yet of a more decided and military ſtamp. Murad Bey is married to the widow of his maſter, the daughter of the celebrated Ali Bey.

Next in power is Mohammed Bey Elfi, a young man of not more than thirty-five years: his name imports that he was bought for a thouſand patackes. His maſter was Murad Bey, juſt mentioned.

Quick in apprehenſion, impetuous in action. Mamlûks eight hundred. Power great and increaſing.

Ibrahim Bey, *el Uali*, a name derived from the ſecond military magiſtracy in the city, is a young man, about the ſame age with the laſt. He is married, as has been mentioned, to the daughter of the elder Ibrahim, and is firmly attached to his intereſts. Of a ſedate, yet firm character. Mamlûks ſix or ſeven hundred.

Aiûb Bey, *el zogheir*, or junior, is another powerful leader, perhaps the moſt eminent in capacity among the whole, and on all occaſions conſulted by the reſt. His age, between thirty and forty. Mamlûks not many. He is a prudent manager, and rarely accuſed of extortion.

Fatmé, now the aged daughter of the famous Ali, is held in much reſpect by all the Beys. Even Murad, her huſband, ſtands reverently in her preſence. When a Bey is appointed to a government, he never fails to pay a viſit to this old lady, who lectures him on his duties; and will ſay, "Do not pillage the people; they were always ſpared by my father."

CHAP. VII.

Abſtract of the hiſtory of Africa in general, and Egypt in particular, under the domination of the Arabs.

As this portion of hiſtory is little known, and may lend illuſtration to many topics diſcuſſed in theſe pages, I have been induced to inſert a brief idea of it, abſtracted chiefly, in what regards Africa, from the valuable work of Cardonne, a compilation which has ſaved me much reſearch into the original writers *.

Syria and Perſia had already fallen under the rapid progreſs of the followers of Mohammed, and it was ſo early as the 19th year of the Hejira, the 640th of the Chriſtian æra, that the Chalîf Omar commanded Amrû to ſubdue Egypt. Memphis, or Miſr, ſubmitted through the treaſon of the governor; but Alexandria ſtood a ſiege of fourteen months. The loſs of the library has been much regretted; it was probably replete with the abſurd philoſophy and divinity of the times; and amid the

* Hiſtoire de l'Afrique, et de l'Eſpagne ſous la domination des Arabes; compoſée ſur differens Manuſcrits Arabes de la Bibliotheque du Roi, par M. Cardonne, &c. Paris 1765, 3 tomes 12mo. It is to be regretted that the learned author did not divide his work into epochs and chapters, and particularly ſeparate the hiſtory of Africa from that of Spain.

number

number of libraries in the Greek empire, it is impoſſible to conceive, that the work of any truly valuable author ſhould have exiſted only in one copy.

A. D. 643. A famine deſolating Arabia, Amrû re-opened the canal, formed by the Romans from Memphis to the Red Sea. The capital ſeat of the Chalifs being ſoon after removed from Medina to Damaſcus, it was neglected and went to ruin.

A. D. 647. Abd-ullah, governor of Egypt, proceeds to the conqueſt of Africa. He vanquiſhes the Greek patrician Gregory in the battle of Yakûb.

PART I.

AFRICA.

THIS and the ſubſequent events are ſo ably narrated by Mr. Gibbon*, that it would be preſumptuous to enter the ſame ground. It is ſufficient to obſerve that the Arabs, alternately advancing and repulſed, were not complete maſters of Africa, or rather that portion of this vaſt continent which extends along the Mediterranean Sea, till about the year 709 of our æra. They had not only been oppoſed by the Greeks, but by the *Berbers*, or natives of the Weſt. Theſe Berbers were, according to Cardonne, an ancient Arabian colony, which *had*

* Vol. ix. p. 448—466, 8vo.

migrated

migrated into Africa, and retained its native ſpeech. They were divided into five tribes, which now amount to about ſix hundred lineages, partly dwelling under tents, and partly in towns and villages.

Mûſa ben Naſr had effectuated the conqueſt of Africa before he proceeded to that of Spain. Till this period Africa had remained an appendage to the government of Egypt, which was in quiet ſubmiſſion to the Chalîfs, ſucceſſors of Mohammed. But Abd-el-aziz, governor of Egypt, having been guilty of great extortions from Haſſan the general in Africa, the Chalîf, Walid I. had aſſigned to Mûſa an independent authority.

Mohammed-ben-Yezîd ſucceeded Mûſa in the government of Africa.

A. D. 721. Nechrên Seffran was appointed governor of Africa by the Chalîf Yezîd, and died in 727, after having made ſome incurſions into the interior of that continent.

The natives ſoon after revolted againſt the Arabs, whom they defeated with great ſlaughter.

A. D. 741. Hantele-ben-Seffran, governor of Egypt, was ſent againſt them by the Chalîf Hakim. He ſucceeded in his enterpriſe; ſubdued the inſurgents with great ſlaughter, and regained poſſeſſion of Cairoan, the Arabian capital of Africa, founded by Akbal, about A. D. 670, fifty miles to the ſouth of Tunis.

The

The revolt reviving, Hantelé again conquered the rebels, whoſe vaſt army was conducted by Abd-el-wahhad. The exaggeration of the Arabian authors computes the inſurgents ſlain at an hundred and ſixty thouſand; and Hantelé, in giving an account of his operations to the Chalîf Hakim, reported that a more ſanguinary conteſt had never been fought.

A. D. 749. The ſceptre of the Chalîfs paſſing from the Ommiades to the Abbaſſides, Abd-el-rachmân, governor of Africa, refuſed tribute, aſſembled the people in the moſque of Cairoan, tore his robe, and abjured the authority of the new Chalîf.

Abd-el-rachmân being ſlain by his brothers, a civil war aroſe.

A. D. 772. The Chalîf Abu-Manſûr Djafar ſends Yezîd with a ſtrong army to regain Africa. He ſucceeds, re-eſtabliſhes tranquillity, and attracts arts and manufactures to Cairoan the capital.

A. D. 786. On the death of Yezîd, the Chalif names Dawûd, ſon of that leader, to be his ſucceſſor. Dawûd conquers the inſurgent Berbers, and accepts the government of Egypt; his uncle, Ruhh-ben Chatem, ſucceeding him in that of Africa.

SECT.

SECT. I.

Dynaſty of the Aglabites.

A. D. 800. It was under the reign of the famous Harôn-el-Raſhîd, that Ibrahim ben-el-Aghleb, governor of Africa, finally threw off the yoke of the Chalîf of Damaſcus. Ibrahim ſecured his authority by maintaining a regular body of troops; and died in 811, being ſucceeded by his ſon Abu-'l-abbâs.

Ziadet-Ullah, his ſucceſſor, ſubdued Sicily.

837. Abu Akkal aſcended the throne of Africa.

840. The next prince, Abu-'l-abbâs, reigned thirty-four years; humane, liberal, and a lover of juſtice. He was however too much addicted to the pleaſures of the table; and it is related, that one day being in a ſtate of intoxication in the town of Sût, he embarked for the iſle of Kûſſa, and when the fumes of the wine had evaporated, was not a little ſurpriſed to find himſelf in the open ſea.

874. Abu-'l-Abbâs had obtained of his brother Iſhak an open renunciation, in the chief moſque of Cairoan, of all claim to the crown; yet that prince ſeized it on his death, to the prejudice of the former's ſon. Iſhak built a new town, called Rifadé.

A. D. 877. Iſhak ſends a fleet againſt Sicily. Syracuſe is beſieged for nine months, taken, ſacked, and all the inhabitants put to the ſword. The booty of that commercial city was immenſe.

The Egyptians invaded Africa, and beſieged Tripoli, but were forced to retire on the approach of Iſhak, with his regular negro troops.

878. A dreadful famine in Africa; corn at eight pieces of gold the buſhel.

Iſhak was a moſt cruel prince. It is reported that he put to death, in one day, ſixteen of his own natural daughters by various concubines. His mother preſenting him with two beautiful female ſlaves, he ſent her in return a platter covered with a napkin; on lifting it up, inſtead of jewels as ſhe expected, ſhe beheld the heads of the two ſlaves. He was ſucceeded by his ſon Abu-'l-Abbâs-Abd-ullah, murdered by his brother Ziadet-Ullah, who ſeized the ſceptre of Africa.

908. A revolt ariſing, the timid Ziadet-Ullah abandoned his dominions, and retired to Egypt, then governed by Baſi-el-Nûchîſi, in the name of Mûktadir-b'illah, eighteenth Chalîf of the dynaſty of the Abbaſſides. With Ziadet-Ullah expired the dynaſty of the Aglabites, which had ruled Africa for an hundred and eight years *.

* Their authority did not extend over the ancient Mauritania. The *Edriſſite* dynaſty ruled Ceuta, Fez, Tangier, &c. Fez was built by them in 788.

SECT.

SECT. II.

Dynaſty of the Fatimites, or Iſmaëlians.

Obeid-ullah, who had ſeized the authority, reſigned it ſoon after to his ſon Abu-'l-Caſſim. Though the new family was of Egyptian extract, it pretended to deduce its origin from Fâtmé, daughter of Mohammed, through Iſmael the ſixth Imâm of the poſterity of Ali.

Abu-'l-Caſſim aſſuming the ſtyle of *Mahadi*, or real ſucceſſor of Ali, diſplayed talents that ſanctioned his uſurpation. In the firſt year of his reign he ſubdued the Edrîſſites of the Weſt, and united all the Mohammedan part of Africa.

A. D. 912. Abu-'l-Caſſim pours three armies into Egypt, intending to add that rich province to his other domains. The Chalîf Mûktadir, then reigning at Bagdad, had foreſeen this deſign, which was fruſtrated by the defeat of the armies of Mahadi, though he took Alexandria. He built a city called Mehedié, now Mahdié, on the African ſhore, which he deſtined for the ſeat of his empire. He died in the ſixty-third year of his age and twenty-ſixth of his reign.

A. D. 933. His ſon Achmed was leſs fortunate. He died while his capital Mehedié was beſieged by inſurgents.

A. D. 945. Iſmaîl his ſon defeated the rebels, and built Manſûriéh in Africa.

952. Abu-Tammim ſucceeded Iſmaîl his father. In 968, he ſent Jeuhar, a Greek, at the head of a ſtrong army to ſeize Egypt, and ſucceeded. The capital, then ſtyled *Miſr*, or *Foſtat*, opened its gates. Jeuhar built a new capital, which he named *Kahira*, or the *Victorious*. Abu-Tammim, ſurnamed Moaz, in the twentieth year of his reign embarked for Sardinia, then ſubject to Africa, till Jeuhar ſhould complete the new metropolis.

972. Abu-Tammim lands at Alexandria, where he is met by Jeuhar: advancing to Kahira he was welcomed by the acclamations of his new ſubjects. To this city he removed all his treaſures, and even the bodies of his anceſtors.

Jeuhar, the founder, had deſired the building to be begun under the horoſcope or aſcendant of the planet Mars, called *Kahir*, or conqueror, by the Arabs; and hence it was ſtyled Kahira.

The dynaſty of the Fatimites, now tranſplanted to Egypt, ruled there till the year 1171, (Hejira 566,) when it was ſupplanted by Salah-el-dîn, the famous Saladin of the Chriſtian authors.

SECT.

SECT. III.

Dynaſty of the Zeirites.

To return to Africa. Abu-Tammim, before he proceeded to Egypt, had reſigned the ſovereignty of Africa, on condition of homage, to Yuſſuf-ben-Zeiri, of a family ſprung from Arabia Felix.

The people of the province of Muggrib having rebelled, Yuſſuf defeated them; and Tremeſen ſhewing a diſpoſition to join the Muggrebins, it was razed, and the inhabitants tranſplanted to Aſchir. Another revolt was equally unſucceſsful: the chiefs were led in triumph through the ſtreets of Cairoan, and then put to death.

979. Yuſſuf ſeized Fez and Sejelmas; and the Chalifs of Spain loſt all their African poſſeſſions, except Ceuta.

983. Abu-'l-Caſſim Manſûr ſucceeded his father. He built a palace in the city of Cairoan, which coſt eight hundred thouſand pieces of gold. His cruelty was ſhewn in the murder of Abd-ullah his miniſter, and even in the puniſhment of the ungrateful rebel Abu-'l-Fahm, whoſe heart this prince is ſaid to have torn from his body and devoured.

996. His ſon Abu-Menad received the homage of his nobles in Sardinia, long ſubject to Africa. The Fatimite Chalif of

14.159

of Egypt ſent him the dreſs and ſabre, the accuſtomed mark of their ſuperiority over the African monarchy.

Moaz, his ſon and ſucceſſor, diſplayed his rage againſt heretics, or thoſe Mohammedans who differed from his own ſect, by an univerſal maſſacre. A Roman Catholic prince, miſled by his prieſts, could not have ſhewn more inveterate cruelty. Moaz was however ſo young, that the blame reſts with his miniſters.

A. D. 1050. An important war aroſe between Moaz and Moſtanſir, Chalîf of Egypt, who wiſhed to revive the abſolute dominion of his houſe over Africa. The Egyptians entered the province of Muggrib, by the town of Zenata. Four years after they ſeized Tripoli. Mûnis, governor of the province of Cairoan, paſſed over to the enemy. Moaz loſt a pitched battle, and took ſhelter in Mehedié. The Egyptians ſeized his capital Cairoan, ſtopped the ſprings, turned the courſe of the river, and deſtroyed the magnificent palaces and delicious gardens of the monarchs of Africa. Moaz, overwhelmed with his misfortunes, ſunk into the grave, and cloſed a long and fortunate reign in the utmoſt miſery.

1061. Tamîm, his eldeſt ſon, ſucceeded to the ſceptre.

1088. The Greeks and Franks, equipping a fleet of four hundred ſail, landed at the iſle of Kûſſa in Africa, which they ravaged. They then ſeized the town of Zawilé, but retired on receiving

receiving a contribution of 200,000 pieces of gold. The conqueſt of Sicily by the Normans had given a military impulſe, which Africa was often to feel.

A. D. 1107. Tamîm died, leaving the reputation of a juſt and generous prince. Having once purchaſed a ſlave, and her maſter, who was enamoured with her, deeply regretting the loſs, Tamîm not only reſtored her, but ſent him magnificent preſents.

1108. Yaiah, his ſon and ſucceſſor, put to death three alchymiſts, who had miſled him by their vain pretenſions.

1115. Yaiah died ſuddenly. Being addicted to aſtrology, he imagined a particular day would be fatal to him, and paſſed it in prayer. In the evening, happy that he had eſcaped the danger, he ordered a magnificent feſtival, and died as he ſat down to table. His ſon Ali received the homage of his people at Mehedié.

1116. Ali ſuppreſſed the pirates of the iſle of Gerbi, and received Tunis on ſubmiſſion. The people of Sebât, who robbed the caravans, were ſeverely puniſhed.

1121. Ali prepared a fleet of ten veſſels of the firſt rank, and thirty of the ſecond, againſt Sicily. Death prevented his deſigns.

His

His ſon Haſſan being only in his fifteenth year, diſſentions aroſe among the great.

1125. A Sicilian fleet ravaged the iſle of Gerbi.

1146. The Sicilians ſeized Tripoli, which they held ſix months, and then retired.

A dreadful famine in Africa, ſo that even human carcaſes were devoured. Many of the inhabitants fled to Sicily.

Roger king of Sicily ſent out a fleet of an hundred and fifty ſail, loaded with ſoldiers and ammunition. Having captured an African ſhip, with ſome pigeons on board, Georgi the Chriſtian admiral forced the captain to write a letter, importing that the Sicilian fleet had ſailed to Conſtantinople. The pigeon flew back to Mehedié; and the inhabitants were exulting in the intelligence, when the hoſtile fleet appeared before the city. On landing, the Sicilians found the place totally abandoned, and the pillage laſted ten hours. Sfax and Sus were alſo taken; and the Sicilians became maſters of all the coaſt from Tripoli to Tunis.

Theſe events, accompanied with inteſtine commotions, terminated the rule of the Zeirite dynaſty. Haſſan-ben-Ali was the laſt prince.

SECT. IV.

Dynaſty of the Marabûts, called by the Spaniſh authors Al-Moravides.

Marabût implies a ſaint; and this dynaſty aroſe to power from a pretended zeal for religion. It originated in the Weſt of Africa, about the year 1060. Yuſſuf the ſecond prince, in the year 1069 founded Morocco; he conquered part of Spain, and died in 1106. His ſon Ali was leſs fortunate, and the ſhort-lived dynaſty of the Marabûts was followed by that of the Elmohâds or Unitarians.

SECT. V.

Dynaſty of the Elmohâds.

This dynaſty originated in Mount Atlas. Tomrût, its founder, was followed by his celebrated diſciple Abd-el-mûmin, originally a doctor of theology, but who diſplayed ſuch talents in war, that Ali, king of Morocco, after meeting with many defeats, died in deſpair.

Abd-el-mûmin aſpiring to the univerſal ſovereignty of the Mohammedans in Africa, beſieged and took Oran and Fez, A. D. 1142. Tasfîn, ſon of Ali, hardly retained Morocco, which was taken by Abd-el-mûmin from Iſhak his ſucceſſor, the laſt of the Marabût dynaſty.

1150. The Moors of Spain having ſuffered great loſſes, ſent to Abd-el-mûmin to requeſt his aid againſt the Chriſtians. That ambitious prince eagerly ſeized the opportunity, and ſent ſeveral armies into Spain. The following year he conquered Bugia in Africa.

1159. The Sicilians retaining Tunis, and other places on the coaſt in the Eaſtern part of Africa, Abd-el-mûmin equipped a fleet, and left Morocco at the head of one hundred thouſand combatants. Tunis was taken by treaſon. Mehedié, ſurrounded by the ſea, except one part which was ſtrongly fortified, was bravely defended by the Sicilians, and their king ſent a fleet to their aſſiſtance. It was defeated by that of the Mûſlims, and famine forced the garriſon to ſurrender.

Abd-el-mûmin, being acknowleged ſovereign of all Mohammedan Africa, reſolved on the conqueſt of Spain; but death unexpectedly ſeized him at Sallî in 1160. He was ſucceeded by Abu-Yakûb his ſon.

1180. Abu-Yakûb carried his arms into Spain, where he received the homage of ſeveral Arabian princes. He was conſtrained to return to Africa, on intelligence arriving that a horde of Turks, who had paſſed from Egypt, had ſeized Tripoli, and other places. Sfax had alſo revolted. Theſe commotions were appeaſed; and, at Mehedié, Abu-Yakûb renewed the truce with Sicily for ten years.

1184.

1184. Abu-Yakûb invades Spain, is defeated, and killed. Yakûb his ſon ſucceeded him.

The El-Moravides, who had fled to Spain, endeavoured to regain their power in Africa. They were ſupported by the Turks of Tripoli; but Yakûb took that city, and razed its walls.

1195. Yakûb defeats Alfonſo king of Caſtille at Rema near Cordova, and beſieges Toledo. He makes other campaigns in Spain.

1199. Yakûb dies at Sallî, in his forty-eighth year. The ſceptre paſſes to Mohammed-el-Nasîr his ſon.

Mohammed loſt all that his anceſtors had poſſeſſed in Spain.

1210. He attempts to recover his Spaniſh territories at the head of 600,000 men, according to the wonted exaggerations of the Arabs; but is completely defeated at the famous battle called *Akal* by the Arabs, and *Vanos-Toloſa* by the Spaniards. Mohammed died of vexation the following year. The Elmohâds had poſſeſſed Valencia, Seville, Carmona, &c.

1211. Yuſſuf, ſon of Mohammed, proved a voluptuous and feeble prince. He reigned twelve years, and died without poſterity.

1223. Abd-el-wahhad, his great uncle, ſucceeded, or was choſen by the grandees. The ſame year the royal title was transferred to Abd-ullah his nephew, who was murdered by rebels.

1226. Edrîs-ben-Yakûb, brother of Abd-ullah, became king of Africa, and uſed great cruelties to eſtabliſh his authority. After reigning five years, he died of an apoplexy.

1231. His ſon Abd-el-wahhad ſucceeded, and was drowned when bathing. Other princes of this dynaſty were, Said-Abul, 1242; Umer, 1248; Wasîk-Abul, 1266. In this uſurper cloſed the dynaſty of the Elmohâds.

Upon the fall of this powerful dynaſty, Africa was divided into thoſe petty royalties which ſtill ſubſiſt, with few variations.

The family of the *Merinis* became maſters of Fez and Morocco, and were the moſt powerful of the ſucceſſors of the Elmohâds.

The Abi-Hafs ſeized Tunis; and the Beni Ziân enjoyed Tremeſen.

Abu-

Abu-'l-Haſſan, ſultan of Morocco, became ſovereign by conqueſt, about A. D. 1347, of all the African ſtates; but this power was only a momentary meteor.

About the year 1500 an ambitious *Sherîf*, or deſcendant of Mohammed, ſeized the ſovereignty of Morocco; and his deſcendants, under the ſtyle of Sherîfs, retain the power to this day.

The kingdom of Tremeſen, on the Eaſt of Fez, contained Algier, Oran, &c. It was ſeized by the Beni Ziân about A. D. 1249. On the death of the laſt of that race, A. D. 1560, it was united to the Turkiſh Deydom of Algier.

The power of the Turks in Africa is very recent. It began in 1514, when the pirate Barbaroſſa ſeized Algier; and piracy, as is too well known, has become an appendage of their dominion.

Tunis became ſubject to the Abi-Hafs about A. D. 1240. Abu-Zekeria, the firſt prince, is ſaid to have extended his contribution to the country of the negroes. A. D. 1270, St. Louis, attacking Tunis, periſhed by a peſtilence.

In 1533 Barbaroſſa ſeized Tunis. The expedition of Charles V. 1535, is well known; but the African marygold is its only permanent product. The race of the Abi-Hafs terminated in 1570, when El-Wahhali, a deſcendant of Barbaroſſa, and Dey of Algier,

gier, took poſſeſſion of Tunis. The Mohammedan power, on the North and Weſt of Africa, remains divided between the Sherîfs of Morocco and Fez, and the Turks of Algier and Tunis.

PART II.

EGYPT.

EGYPT remained for a conſiderable time in quiet ſubjection to the Chalîfs, ſucceſſors of Mohammed. But their power being on the decline, owing to the inſolence of their Turcoman militia, the janizaries of that period, and other cauſes, this fertile country began to throw off the yoke.

DYNASTY I.

The Tholonides.

In the year of the Hejira 265, A. D. 879, Achmed, ſon of Tholon or Teilûn, governor of Egypt, uſurped the ſovereignty from the Chalîf Motamid-b'-illah. This ſhort-lived dynaſty expired in Sultan Harôn, grandſon of the uſurper, about thirty years after.

DYNASTY II.

The Fatimites.

The conqueſt of Egypt by Abu-Tammîm, Sultan of Africa, has been already mentioned.

975.

975. Abu-Tammîm or Moaz was ſucceeded by his ſon Aziz. He carried on ſeveral wars in Syria.

996. Hakim, his ſucceſſor, is only famed for his cruelty.

1021. Daher, fourth Chalîf of Egypt, conquered Aleppo, but was forced to abandon it.

1036. Abu-Tamîm Moſtanſir. In the reign of this Chalîf moſt of the Egyptian poſſeſſions in Syria were loſt.

1094. Moſtali. This Chalîf, in 1098, regained Jeruſalem from the Turks; next year it was taken by the Franks, under Godefroy de Boulogne.

1101. Amer, a child. The Wizîr Afdhal exerciſed the ſovereignty during his reign of thirty years.

1130. Hafed.

1149. Dafer. In his Chalîfate the Chriſtians took Aſcalon.

1155. Fayez.

1160. Aded. The Fatimite race had before this period ſunk into ſuch imbecility, that the Wizirs held the whole executive power. Shawûr, the *reigning* Wizir, having been ſupplanted by the intrigues of Dargham, paſſed to Syria, to implore the aſſiſtance

assistance of Nûr-el-din, Sultan of Damascus*. In 1164 his request was complied with. Shirakûk, called Syracon by the Christian writers, and his nephew, the famous Salah-el-dîn, or Saladin, were sent to re-establish Shawûr, who soon finding his associates too powerful, formed an alliance with the Franks. Shirakûk however defeated all his projects; and in 1169 procured an order from the Chalîf Aded for the decapitation of Schawûr, with the robe and firmân of wizîr for himself. He died in the same year, and was succeeded by his nephew Saladin.

1171. Saladin obliges the Franks to evacuate Egypt. An enemy of the Fatimites, from religious schism, he omits the name of Aded, in the public prayers, and substitutes that of the Chalîf of Bagdad. Aded died on the 13th of September 1171; and in him terminated the dynasty of the Fatimites. His successors renounced the title of Chalîf, and assumed only that of Sultans.

* The power of the Chalîfs, successors of Mohammed, had fallen about the middle of the eleventh century. The Turks, a Tataric nation, seized Iconium, and most of Asia Minor, about 1074. Twenty years after, Aleppo and Damascus became separate sovereignties under the grandsons of Elf Arslân; the former city had been long subject to the Chalîfs of Egypt.

DYNASTY III.

The Aiûbite Sultans.

Salah-ed-din, ſon of Aiûb, a Kurd, uſurped the title of Sultan of Egypt in 1174. Not contented with that ſovereignty, he extended his views to Syria. In 1177 he is defeated at Ramlé by Rainaud de Chatillon.

1182. More ſucceſs attended his arms in Syria; and next year he ſeized Amida in Meſopotamia, and forced Aleppo to a capitulation.

1187. Saladin gains over the Franks his famous victory at Hittîn: the Chriſtian power falls, and Saladin becomes maſter of Jeruſalem on the 2d of October.

1189. The Franks beſiege Akka, or Ptolemais, which did not ſurrender till after it had been inveſted for two years.

1192. Saladin concludes a truce with Richard king of England. Akka and Yaffa were almoſt the only places left to the Franks.

Saladin died on the 4th March 1193, aged only fifty-ſeven, leaving ſixteen ſons and a daughter.

1193. Malek-el-Azîz, ſecond ſon of Saladin. He ſeized Damaſcus, and left to his brother only Samoſata.

1198. Malek-el-Manſûr. His uncle Afdhal, prince of Samoſata, was called by the Emîrs to rule the kingdom during the minority, by the title of Atabek.

1200. Adel-Seif-el-dîn, brother of Saladin, uſurps the crown.

1209. The Franks penetrate into Egypt, and retire with conſiderable booty. Nine years afterward they returned, and ſeized the iſle Pharos and Damiatt.

1218. Malek-el-Kâmel, ſon of Seif-el-dîn. The cruſaders abandon Damiatt in 1221.

1228. Malek ſurrenders, by treaty, Jeruſalem, Bethlehem, Nazareth, and Sidon, to Frederic II. the Emperor of Germany.

1239. Malek Adel depoſed by his brother.

1240. Malek Salah. In 1244 he defeated the Franks and Syrians, who were about to penetrate into Egypt.

1249. St. Louis ſeized Damiatt; and in the ſame year Malek Salah died.

He

He had bought from the Tatars a number of Turkiſh ſlaves from Kaptchak, to form a guard and marine. Theſe he raiſed to the higheſt employments; and they became the famous MAMLÛKS, who ſeized the ſovereignty of Egypt.

1249. Turân Shah, ſon of Malek. Next year he captures St. Louis, and his army of 20,000. On the 1ſt May 1250, Turân Shah is maſſacred by the Mamlûks, who aſſign the ſceptre to his ſtep-mother, and afterwards to a boy of the Aiubite race, which in him cloſed its domination over Egypt.

MAMLUKS.

SECT. I.

Baharite Mamlûks.

THESE were ſo ſtyled, from having been originally employed as *mariners* on board the ſhips of the Sultan of Egypt. They were Turks.

A. D. 1254. Ezz-ed-dîn Moaz Ibegh was the firſt ſovereign of this dynaſty. He was aſſaſſinated.

1255. Nûr-ed-dîn Ali, ſon of Sultan Ezz-ed-dîn, followed.

It would be unintereſting to mark the names and ſhort reigns of theſe princes, moſt of whom fell by aſſaſſination. The chief events alone ſhall be commemorated.

Bibars I. who reigned from A. D. 1260 to 1277, was an active prince, and ſeized moſt of the Chriſtian poſſeſſions in Syria.

Kalîl Aſcraf, who aſcended the throne in 1290, took Ptolemais, and terminated the power of the Chriſtians in Paleſtine.

During ſucceſſive reigns many conteſts took place in Syria, the poſſeſſion of which was diſputed by the Mamlûk Sultans and the Moguls.

Nazr Mohammed, who died in 1341, diſtinguiſhed himſelf by the protection which he granted to agriculture and the arts.

In 1348 a peſtilence appeared in Egypt, or perhaps originally in Syria, which ſpread over a great part of Europe.

A. D. 1365. In October, Peter de Luſignan, king of Cyprus, beſieged Alexandria; but he was ſoon conſtrained to abandon it, for want of proviſions *. Shabân Aſcrâf was then Sultan, and

* This expedition remains in conſiderable obſcurity, though it may be regarded as the laſt dying ſpark of the cruſades, as the adventurers ſeem to have been of ſeveral nations. Fordun, *Scotichr.* vol. ii. p. 488, mentions Norman Leſley,

and he was the firſt who ordered the Sherîfs, or deſcendants of the Prophet, to wear a green turban.

SECT. II.

Borgite Mamlûks.

This race was of Circaſſian extract, and continued to rule Egypt till the French invaſion.

1382. Barkûk-Daher, who had been Atabek in the minority of Hadgi Salah, depoſed his pupil, and ſeized the ſupreme authority. Timûr invading Syria, Barkûk obtained two victories over the Moguls, and forced them to withdraw.

1399. Faradj, ſon of Barkûk. Few of theſe Sultans reigned above a year, till

1442. Burſbai, who reigned ſixteen. He ſent a fleet againſt Cyprus, which took Lymiſſos and Nicoſia, and brought John II. and moſt of his nobility, captives. Syria remained almoſt a conſtant appanage to Egypt.

1461. Abu-'l-Fathe Achmed received tribute from Cyprus, and aſſigned the crown to James, natural ſon of John III.

Leſley, his countryman, as a prime actor. There was an old Scottiſh poem on the feats of Sir Walter, his brother, Duke of Leygaroch in France. *Ibid.* and Maitland's Poems.

Of the ſucceeding Sultans we find nothing remarkable; and the Mamlûk ariſtocracy began to render their ſtation more and more precarious.

In 1501 Kanſû El-ghûri was raiſed to the throne.

In 1516, Selim II. emperor of Conſtantinople, having declared war againſt him, defeated and ſlew him near Aleppo, and ſeized Syria.

Tomân Bey was appointed his ſucceſſor by the Mamlûks. On the 24th January 1517, he loſt, at Rodania near Kahira, a great battle againſt the Othman troops. After another obſtinate conflict, Tomân Bey was again defeated by Selim, taken priſoner, and hanged at one of the gates of Kahira on the 13th April.

Selim was contented with aboliſhing the *monarchy* of the Mamlûks, but ſuffered their *ariſtocracy* to retain its former power, on certain conditions; the chief of which were, an annual tribute, obedience in matters of faith to the Mufti of Conſtantinople, and the inſertion of the name of the Othman Emperors in the prayers, and on the coin.

Syria, its uſual appanage, being withdrawn, Egypt has rarely intermeddled with foreign affairs, and the Beys have generally been contented with ſqueezing the people, and enjoying

ing in eaſe the fruit of their extortions. During the pre-eminence of the Othman power, Egypt appears one of the moſt quiet and ſubmiſſive of the provinces: and the travellers of this and the two preceding centuries may ſupply what few materials ariſe, concerning its hiſtory, or rather its condition. The evening of the Turkiſh domination was marked by the appearance of that meteor, Ali Bey, who had ſcarcely dazzled the nations with his wild effulgence before he diſappeared.

CHAP. VIII.

UPPER EGYPT.

Deſign to penetrate into Habbeſh or Abyſſinia—Voyage on the Nile—Deſcription of Aſſiût—General courſe of the Nile—Iſlands and villages—Caverns—Kaw—Achmîm—Painted caverns—Girgi—Dendera—Antient Temple—Kaus—Topography of Upper Egypt—El-wah-el-Ghurbi—Situation of the Oaſis parva.

EVER eager to accompliſh my propoſed journey into Abyſſinia, I was nevertheleſs not able to ſet out till Monday 10th of September, and, even then, not with all the advantages that might have been expected. I had indeed employed part of the ſummer, which was paſſed in Kahira, in learning the Arabic language; which is a taſk of difficulty to thoſe who are unable to ſupply the utter want of books, and method and perſpicuity in the teacher. My friends were forward in repreſenting the dangers to be encountered, rather than in furniſhing the means of avoiding them. I determined to adopt ſuch a method as an imperfect knowlege of the country ſuggeſted as the leaſt exceptionable, and leave the reſt to fortune. Judging that I ſhould yet have occaſion for an interpreter, I took care to provide a Greek, who, beſides his native language, was acquainted with the Turkiſh, Arabic, and Italian. I had alſo with me a Mohammedan of the lower claſs of Kahirines, who, as belongs

to

to that character, was prepared for every office. Thus provided, we commenced our voyage, and on the eighth day reached Aſſiût.

If we except ſome few inconveniences from the motley company that fills the boats, it is not eaſy to conceive a more pleaſurable mode of travelling than that by the Nile when it overflows. The great body of water, perfectly calm and unruffled, the banks on each ſide covered with the rich product of the huſbandman's labour, form a ſcene in every ſenſe alluring. The paſſengers are protected by a ſimple awning of branches from the immediate action of the ſun, and the great heat of the tropical latitude is aſſuaged by a gentle breeze, which generally continues during four or five meridian hours. The mariners chaunt reſponſive to the motion of their oars; and the veſſel offers an apt emblem of ſmiling fortune in her moſt proſperous career.

I landed near Aſſiût, and went to an okal in that city to lodge. Here I ſuffered no kind of inconvenience.—A ſmall room, dry and perfectly quiet, not infeſted with vermin, anſwered the purpoſe of ſecurity to property; and in this climate, at ſuch a ſeaſon, no ſhelter is required except from the ſun's rays. Aſſiût is, at this time, by far the moſt conſiderable city in the higher Egypt. This character formerly belonged to Girgi, which is in effect ſtill a place of note, but leſs ſo than Aſſiût. The ſituation is in all reſpects favourable, and the manner in which the water is conducted round the town is worthy of remark. A canal, dug probably from an early period, parallel to

the Nile, in this part of the country laves the foot of the mountains which are near to Affiût, and having ſurrounded that city, and the villages adjacent, deſcends again into the river. The water, however, is not admitted into it but at a certain period of its increaſe, and then it overflows all the ſurrounding lands, and Affiût only communicates with the Nile, by a road, artificially raiſed above the common level, which leads down to the point where the boats reſort, and are laden and diſcharged; and by two bridges, the one leading to this road, and the other towards the mountains.

It has become much more populous within a few years by the good government of Solyman Bey, who has alſo adorned it by planting many trees. Affiût was formerly known to the Arabic writers by the name of *bâut-es-Sultân*, the king's fiſh, or fiſh-pond, for حوض ſignifies both. It would be curious to inquire from what circumſtance; whether from having been appointed to ſupply the king's table with fiſh, or what other reaſon? The mountains above Affiût abound with caverns which have probably originally anſwered the purpoſe of ſepulture, and then, in the Chriſtian age, may have been the reſort of perſons who ſought religious retirement. There are ſome hieroglyphic inſcriptions, but nothing very remarkable, and they have been already deſcribed by former travellers, ſo that it is not neceſſary to give a detailed account of them here. The principal antiquities between Kahira and Affiût, are at Shech Abade *, the

* This place takes its name from the tomb of a Chriſtian eccleſiaſtic, called *Ammon-el-abed*, or the devout; its other name is *Enſené*, evidently from that of *Antinous*.

antient

antient Antinoopolis, and at Aſhmunein. In the former are two Corinthian columns, highly adorned, ſtanding diagonally oppoſed to each other, and having each a Greek inſcription. The firſt words of the one are as follow,

ΑΓΑΘΗ ΤΥΧΗ
ΑΥΤΟΚΡΑΤΟΡΙ ΚΑΙΣΑΡΙ ΜΑΡΚΩ ΑΥΡΗΛΙΩ.

The next word appears to be ΣΕΚΟΥΝΔΩ, but it is obliterated *.

Having paſſed about fourteen days in Aſſiût, waiting for a boat to go forward, which, in this ſeaſon, when the corn is tranſported into the magazines, it is rather difficult to find, at length was able to hire one, of a moderate ſize, and entirely devoted to ourſelves. We left Aſſiût on the 4th of October, and paſſed the night before a village called Mehâla. It has been built by a certain Oſman Bey, within twenty years; and however deſtitute of any ſpirit of improvement perſons of this deſcription may be thought in Europe, this village is an evidence of ſome attention thereto; for the four ſtreets of which it conſiſts are at right angles with each other, built in right lines, and four times as wide as what is generally ſeen in places of the ſame kind. It is true, the materials are mean, and the number of houſes inconſiderable.

The villagers of the Upper Egypt are at little expenſe for building. Clay and unburned bricks, the chief materials uſed

* The remainder might be eaſily copied, but circumſtances did not then permit me to give the time neceſſary for that purpoſe.

in fabricating houſes, are to be had for the labour of collecting or forming them. The ſame may be ſaid of the thatch; and the date tree, though periſhable, furniſhes the timber required. If a carpenter be employed, his time is not occupied in preparing uſeleſs ornaments. In the towns however, as Ghenné, Aſſiût, Girgi, &c. the habitations are conſtructed of better materials, with much more art, and are ſome of them ſumptuous.

Many conſiderable iſlands exiſt in the courſe of the Nile, but they are too frequently changing place, in conſequence of new depoſitions of mud, to admit of their being marked with permanent accuracy.

The number of towns and villages which I diſtinguiſhed on the Eaſtern ſide between Kahira and Aſſuân, amounted to about one hundred and ſixty.

On the Weſtern, where the cultivable lands are more extended, two hundred and twenty-eight. Yet they cannot be enumerated very accurately in paſſing on the ſtream; for there are many within the limits of the arable land on both ſides, but principally on the Weſt, which are not viſible from the river, and the names and numbers of which the circumſtances then exiſting did not permit me to learn from thoſe to whom I could have recourſe for information.

The

The more populous of the towns ſeem to be thoſe which follow:

Eaſt of the Nile.

1. Achmîm.
2. Ghenné.
3. Kous.
4. Aſſuân.

Weſt of the Nile.

1. Beneſoef.
2. Mînié; city.
3. Melawi.
4. Monfalût; city.
5. Aſſiût; city.
6. Tachta.
7. Girgi; city.
8. Bardîs.
9. Bagjúra.
10. Nakade.
11. Erment.
12. Iſna; city.

In the mountain above Aſſiût are ſeveral remarkable caverns, very ſpacious, and adorned with hieroglyphics and emblematic figures. Some appear to have been ſepulchral, as they contain fragments of the jars in which were depoſited, not only the Ibis, but cats, dogs, and other animals, whether conſidered as ſacred, or ſlain to attend their maſter or miſtreſs in the other world. In one of theſe caverns, beſides the entrance, there are three chambers hewn in the rock, which is free-ſtone, one ſixty feet by thirty, another ſixty by twenty-ſix, a third twenty-ſix by twenty-five. Farther up the mountain there are caverns yet more ſpacious than theſe.

In

In other parts of the mountain are numerous rough cavities, from which the ſtone has been extracted for the purpoſes of building, but they have afterwards been uſed for various objects; ſome for ſepulture, as appears from the remains of jars curiouſly ſtopped with bitumen, others for ſummer retreats, as they are expoſed to the North, and very cool.

Large quantities of fine flax are cultivated in the neighbourhood of Affiût: this article and wheat are tranſported from Upper to Lower Egypt. Salt and other articles are brought in return. From Mecca by way of Coſsîr are imported Indian goods; but the European articles of broad-cloth, tin, &c. are here rarely ſeen. The Soudân caravans form a chief ſupport of Affiût, which, with reſpect to them, ſerves as a midway ſtation. Affiût is regarded as the capital of Middle Egypt; and in population exceeds all the towns to the South of Kahira. I ſhould not be inclined to eſtimate the inhabitants at leſs than twenty-five thouſand. The *Senjiak*, or Bey of Saïd, divides the year of his office between Affiût and Girgi; the internal government conſiſts of the Cadi, aſſiſted by other civil officers; and five Caſhefs, moſtly appointed by Soliman Bey, conſtantly reſide there. It is the ſeat of a Coptic biſhop, but the Copts are not very numerous, the people being chiefly Mohammedans.

So ſeverely is female chaſtity guarded in this country, that inſtant death follows its violation. If tenderneſs of diſpoſition ſhould prevent the father, brother, huſband from inflicting this puniſhment,

puniſhment, he is ſhunned by all his acquaintance, and becomes a ſtranger to ſociety.

Proviſions are conſiderably cheaper at Aſſiût than in Kahira.

Lentilles form a conſiderable article of food to the inhabitants of the Upper Egypt, who rarely enjoy the luxury of rice. The lentilles are ſo prepared as to be very palatable.

In Dar-Fûr are no lentilles.

The Egyptian onions are remarkably mild, more ſo than the Spaniſh, but not ſo large. They are of the pureſt white, and the *lamina* are of a ſofter and looſer contexture than thoſe of any other ſpecies. They deteriorate by tranſplantation; ſo that much muſt depend on the ſoil and climate. They remain a favourite article of food with all claſſes; and it is uſual to put a layer or two of them, and of meat, on a ſpit or ſkewer, and thus roaſt them over a charcoal fire. The deſire of the Iſraelites for the onions of Egypt is not to be wondered at.

About four hours from Aſſiût we had paſſed Monfalût, a city which I afterwards returned to view at more leiſure. Monfalût is of conſiderable extent and population. Between it and Aſſiût ſtands Ben-Ali, a populous town. Thoſe three places conſtitute, with Girgi, the chief marts of the trade of Upper Egypt.

October

October 4th, 1792. Continued our navigation up the Nile.

6th. Paſſed Kaw or Gaw-es-Sherkî, the Antæopolis of antiquity, where remains part of a curious temple, conſiſting of ſeveral columns, built of large ſtones, as uſual in Egyptian remains, and covered with emblematical figures, interſperſed with hieroglyphics. Some of the ſtones in the temple are from eighteen to twenty feet in length. At How on the Weſt, ſuppoſed the ancient Dioſpolis, obſerved no ruins.

8th. Came to Achmîm, the antient Chemmis or Panopolis, on the Eaſt ſide of the Nile, now a pleaſant village or ſmall town. Heliodorus, in his celebrated romance, often mentions Chemmis, and ſpeaks of a diſpute between its people and thoſe of Beſſa or Antinoe. Many cities intervened between Beſſa and Chemmis, the latter of which he ſeems to place not far from a lake near the Heracleotic mouth of the Nile. The whole geography of that ingenious prelate forms one puzzle, though he was a native of the neighbouring country of Syria.

At Achmîm ſome fragments of columns ſtill remain, and in the adjacent mountain are caverns reſembling thoſe at Aſſiût. The hieroglyphics have been painted in diſtemperature, as uſual with all thoſe executed on the ſmooth ſurface of free-ſtone. A mummy had been recently taken out of the principal room, as appeared from the remains of prepared cloth, and human bones.

bones. The cielings of the chambers have been plaiſtered and coloured. Perhaps the antient Egyptians had a cuſtom, not unknown to other Oriental nations, of annual viſits to the dead*; and theſe chambers might be conſtructed for the reception of the relations on thoſe occaſions.

The neighbourhood of Achmîm abounds with ſycamores.

This kind of ſycamore, it is well known, bears a ſmall dry fig, of a yellowiſh colour, adhering to the trunk of the tree. Many gardens are alſo ſeen, in which grow date and other trees.

11th October, arrived at Girgi, formerly the capital of Upper Egypt, now declining. There is a large market-place, with ſhops in abundance. At Menſhié, antient Ptolemais, and at Girgi, obſerved ſeveral large pieces of granite, ſeemingly antique mill-ſtones. They are about ſix feet in diameter, and nearly three feet thick, with a perforation of one foot ſquare in the centre, from which waving radii, about an inch deep, paſs to the circumference.

The Senjiak, or Emîr-es-Saïd, paſſes half the year at Girgi, as already mentioned. His office is eſteemed the third in importance, and is now filled by Soliman Bey, an honeſt and reſpectable character.

* That cuſtom is ſtill retained at Damiatt, notwithſtanding the purer precepts of Iſlamiſm.

15th October. Paſſed onward to Farſhiût, a populous town, with many Chriſtian inhabitants.

17th. Arrived at Dendera, the antient Tentyra. Saw the noted temple, the moſt perfect remain of Egyptian architecture. It is in the form of an oblong ſquare, 200 feet by 150—Pococke ſays 145; is now almoſt buried in the ſand. Aſcending ſome ſteps in the middle of the wall, you come to a dark gallery, paſſing through all the ſides. Many of the columns are ſtanding. The inſide of the *pronaos* and of the gallery is covered with painted hieroglyphics in all their original freſhneſs. A Caſhef, imagining treaſures were concealed, was employed in the laudable work of blowing up part of the walls!

The ſame night, about twelve, reached Ghenné, the antient Cœne, or Cœnopolis. The navigation on the Nile is particularly delightful in the ſtillneſs of the night, diverſified by the bright reflection of the moon on the water, or the clear ſparkling of innumerable ſtars; among which the brilliant Canopus, unſeen in European climates, is obſervable, except when ſome mountain conceals that part of the hemiſphere.

19th. Came oppoſite to Coptis, now Kepht. The rubbiſh may fill a circumference of two miles, evincing its antient extent. Several ſmall columns of grey granite lie on the ground, and ſome large ſtones, engraved with hieroglyphics. The diſtance from the Nile to Coptis is much ſmaller than has been ſuppoſed by European geographers.

A ſmall

A ſmall part of a bridge remains near Kepht or Coptis, ſufficient to determine that there once was one, but it is impoſſible to ſay of what æra. There is nothing grand in the ſtructure, which conſiſts of ſmall ſtones.

20th. Stopped at Kous, the Apollinopolis parva. Obſerved at a ſmall diſtance on the North-eaſt an antient gate, adorned with figures, and a deep cornice. Kous is a populous town, about a mile on the Eaſt of the Nile.

21ſt October 1792. Paſſed the night at Nakadé, where is a Catholic convent. On the following day came to Akſôr, the antient Thebes.

A brief general retroſpect of the topography of Upper Egypt may here be given. The towns and cultivation are wholly confined to the banks of the Nile, but eſpecially on the Eaſt. Mountains continue to preſent a regular barrier behind on both ſides. Beyond this natural wall, on the Weſt, is a vaſt ſandy deſert, traverſed at times by the Muggrebîn Arabs; here and there, at the diſtance of about a hundred miles or more from the Nile, are Oaſes or fertile iſles, in the ocean of ſand. On the Eaſt, between the river and the Arabian gulf, are vaſt ranges of mountains, abounding with marble and porphyry, but generally deſtitute of water, ſo that no town or village can be built. Among theſe ranges, however, ſome tribes of Bedouin Arabs, as the *Ababdi* and *Beni Hoſſein*, contrive to find ſome fertile ſpots and diminutive ſprings, ſo as to furniſh reſidences for about three or four thouſand inhabitants. Even the ſhores of

the Red Sea, correſponding with Egypt, contain but a ſmall number of tribes; and the Arabs on the Eaſt in general are little formidable. The Muggrebîns are more ferocious, and might ſend forth thirty thouſand men capable of bearing arms, could they ever be united, a thing almoſt impoſſible, their parties ſeldom exceeding four or five hundred, and the tribes being divided by inteſtine enmities. The Leſſer Oaſis, now *El-wah el-Ghurbi*, forms a kind of capital ſettlement, if I may ſo ſpeak, of the Muggrebîn Arabs, who extend even to Fezzân and Tripoli. They are dreſſed in a linen or cotton ſhirt, over which is wrapped a blanket of fine flannel; all have fire-arms and are good markſmen, and their muſquets are their conſtant companions. Their chief employment lies in breeding horſes *, camels, and ſheep. They are very hardy and abſtemious, a ſmall cake of bread and leathern bottle of water ſupplying a man with ample proviſion for a day.

It is ſaid that ſeveral ruins are to be found at *El-wah-el-Ghurbi*. Of the *Oaſis Magna*, now El-wah, I ſhall ſpeak at large in treating of my journey to Dar-Fûr; but muſt obſerve that the diſtance between this Oaſis and that ſtyled *Parva* is erroneouſly laid down in the moſt recent maps. I was informed by the Muggrebîns at *El-wah*, that *Charjé*, the moſt northern village of that diſtrict, was but two days journey from the neareſt part of *El-wah-el-Ghurbi*; that is, about forty miles. *Oaſis Magna* ſeems rightly to correſpond with the latitude of

* They ſell the males, and themſelves generally mount mares in their warlike expeditions.

Dendera,

Dendera, and of courſe that of the ſouthern extremity of *Oaſis Parva* ſhould be a little to the South of that of Aſſiût, and not far North of Tinodes Mons, in D'Anville's map; apparently the chain on the Eaſt of both the Oaſes, or الواحات. On the Weſt I obſerved no mountains, nor on the South. The moſt northern Oaſis known near Egypt is that of *Siwa*, already deſcribed.

CHAP. IX.

UPPER EGYPT.

Thebes—Site and antiquities—Painted caverns—Their diſcovery and plan—Manners of the people at Thebes—Iſna—Fugitive Beys—Antiquities—Rain—Aſſuan or Syene—Obſtacles to farther progreſs—Return to Ghenné.

I FOUND the inhabitants of the Thebaic diſtrict had been recently in open rebellion againſt the Mamlûks, but they were now ſomewhat more quiet. The Troglodytes of the caverns remained tumultuous, and ſometimes oppoſed the troops of the Bey, by firing from their receſſes; at other times they would retreat to the mountains, and leave all purſuit behind.

The maſſy and magnificent forms of the ruins that remain of antient Thebes, the capital of Egypt, the city of Jove, the city with a hundred gates, muſt inſpire every intelligent ſpectator with awe and admiration. Diffuſed on both ſides of the Nile, their extent confirms the claſſical obſervations, and Homer's animated deſcription ruſhes into the memory:

"Egyptian Thebes, in whoſe palaces vaſt wealth is ſtored; from "each of whoſe hundred gates iſſue two hundred warriors, with their "horſes and chariots."

Theſe

Theſe venerable ruins, probably the moſt antient in the world, extend for about three leagues in length along the Nile. Eaſt and Weſt they reach to the mountains, a breadth of about two leagues and a half. The river is here about three hundred yards broad. The circumference of the antient city muſt therefore have been about twenty-ſeven miles.

In ſailing up the Nile, the firſt village you come to within the precincts is *Kourna*, on the Weſt, where there are few houſes, the people living moſtly in the caverns. Next is *Abuhadjadj*, a village, and *Karnak*, a ſmall diſtrict, both on the Eaſt. Far the largeſt portion of the city ſtood on the Eaſtern ſide of the river. On the South-weſt *Medinet-Abu* marks the extremity of the ruins; for Arment, which is about two leagues to the South, cannot be conſidered as a part.

Modern authors have ſtyled the ſite of Thebes *Luxor*, a name which is not in my journal taken on the ſpot, nor does my memory retain a trace of ſuch an appellation, not to mention that the word is not Arabic. Some write *Akſor*, which convinces me that both are corruptions of *El Kuſſur*, the real term, which is ſtill applied to the ruins by the Arabs. Norden is very imperfect in his Arabic names, as well as his topography.

In deſcribing the ruins, we ſhall begin with the moſt conſiderable, which are on the Eaſt of the Nile. The chief is the Great Temple, an oblong ſquare building of vaſt extent, with a double colonnade, one at each extremity. The maſſy columns

and

and walls are covered with hieroglyphics, a labour truly ſtupendous. 1. The Great Temple ſtands in the diſtrict called *Karnac*.

2. Next in importance is the temple at *Abu-Hadjadj*.

3. Numerous ruins, avenues marked with remains of Sphinxes, &c. On the Weſt ſide of the Nile appear,

1. Two coloſſal figures, apparently of a man and woman, formed of a calcareous ſtone like the reſt of the ruins.

2. Remains of a large temple, with caverns excavated in the rock.

3. The magnificent edifice ſtyled the *palace of Memnon*. Some of the columns are about forty feet high, and about nine and a half in diameter. The columns and walls are covered with hieroglyphics. This ſtands at *Kourna*.

4. Behind the palace is the paſſage ſtyled Bibân-el-Molûk, leading up the mountain. At the extremity of this paſſage, in the ſides of the rock, are the celebrated caverns known as the ſepulchres of the antient kings.

Several of theſe ſepulchres have been deſcribed by Pococke with ſufficient minuteneſs; he has even given plans of them. But in converſation with perſons at Aſſiût and in other parts of Egypt,

Egypt, I was always informed that they had not been diſcovered till within the laſt thirty years, when a ſon of Shech *Hamâm*, a very powerful chief of the Arabs, who governed all the South of Egypt from Achmîm to Nubia, cauſed four of them to be opened, in expectation of finding treaſure.

They had probably been rifled in very antient times; but how the memory of them ſhould have been loſt remains to be explained. One of thoſe which I viſited exactly anſwers Dr. Pococke's deſcription; but the other three appear materially different from any of his plans. It is therefore poſſible that ſome of thoſe which he ſaw have been gradually cloſed up by the ſand, and that the ſon of *Hamâm* had diſcovered others.

They are cut into the free-ſtone rock, in appearance upon one general plan, though differing in parts. Firſt, a paſſage of ſome length; then a chamber; a continuation of the firſt paſſage turns abruptly to the right, where is the large ſepulchral chamber, with a ſarcophagus of red granite in the midſt.

In the ſecond part of the paſſage of the largeſt are ſeveral cells or receſſes on both ſides. In theſe appear the chief paintings, repreſenting the myſteries, which, as well as the hieroglyphics covering all the walls, are very freſh. I particularly obſerved the two harpers deſcribed by Bruce; but his engraved figures ſeem to be from memory. The French merchants at Kahira informed me that he brought with him two Italian

artiſts; one was Luigi Balugani, a Bologneſe, the other Zucci, a Florentine.

On landing with my Greek ſervant at *Kourna*, no male inhabitants appeared, but two or three women were ſtanding at the entrance of one of their dens. As we paſſed in queſt of the Shech-el-belad, to requeſt a guide, one of the women ſaid in Arabic, "Are not you afraid of crocodiles?" I replied in the negative. She ſaid emphatically, "We are crocodiles;" and proceeded to depict her own people as thieves and murderers. They are indeed a ferocious clan, differing in perſon from other Egyptians. Spears twelve or fourteen feet in length are ſudden and deadly weapons in their hands. At Kahira, Mohammed Bey Elfi had told me I ſhould here need a guard of twenty men, but I found two guides aſſigned me by the Shech-el-belad ſufficient.

In the temple at *Medinet Abu* we obſerved a large quantity of blood, and were told by the peaſants of Beirât that the Kourneſe had there murdered a Muggrebîn and a Greek, travellers paſſing from Aſſuân to Kahira, who had ſtrayed thither from mere curioſity, or perhaps with a view of finding treaſure, in which the Muggrebîns pretend to ſuperior ſkill.

At the village called *Beirât* is a native ſpring; and ſome others, I was told, are found in the neighbourhood, the water of which is different from that of the Nile, yet ſweet.

Walled

Walled towns, it has been obſerved by Pococke, were not common in Egypt, and therefore, he adds, it is probable that Thebes was never ſurrounded by a wall.—That the paſſage in Homer refers not to the gates of the city, muſt readily be admitted. But it appears to me likely that Thebes was walled, from ſome feint remains, which are even to this day viſible. In the precincts of the vaſt temple at Akſor, or El-Kuſſûr, is diſcoverable a ſmall chamber, lined either with red granite or with porphyry, on aſcending to the roof of which from without, and directing the eye to the Southward in a ſtraight line, as far as it can reach, an inſulated maſs is ſeen, which has the appearance of having been a gate. With a teleſcope, from the ſame ſpot, are viſible other ſtill more imperfect remains, under the ſame circumſtances, in the directions Weſt and North. From their ſituation, preciſely oppoſed to each other, and at the three cardinal points, at ſo great a diſtance, rather than from any ſtronger circumſtance, I was inclined to believe that theſe may have been three gates.—That to the Weſt is very near the mountains on that ſide.

After paſſing three days in and about antient Thebes, we advanced on the 26th Oct. 1792 on our voyage up the Nile.

27th Oct. Came to Iſna, a large town, the reſidence of the fugitive Beys. Here is alſo found a temple of the ſame kind as thoſe of Thebes, inferior in ſize, but tolerably well preſerved.

The Beys now reſident here, are, *Haſſan el Ciddawi*, *Achmet el Uali*, *Oſman Bey Haſſan*, and another, whoſe name I did not learn. They are very poor and dejected, in conſequence of their long excluſion from the government. Haſſan Bey has about thirty Mamlûks with him; the reſt only eight or ten each. Their whole revenues are drawn from the country near Iſna and Aſſuân, which is but unproductive. Paſſed one night at Iſna, and thence proceeded towards *Edfû*.

The people here have a ſuperſtition concerning crocodiles ſimilar to that entertained in the Weſt Indies; they ſay there is a king of them, who reſides near Iſna, and who has ears, but no tail; and he poſſeſſes an uncommon regal quality, that of doing no harm ("the king can do no wrong"). Some are bold enough to aſſert that they have ſeen him.

28th Oct. Near a village called Hillal, obſerved reliques of an antient town; part of two ſmall Egyptian temples, and a ſtatue of leſs than the human ſize, in a kneeling poſture, but broken off above the knees; the feet and legs remaining entire. The place has been ſurrounded by a thick wall of unburned brick, but of what date it is now impoſſible to determine.

The following day, a little ſhower fell in the morning; the only inſtance I met with of rain in Upper Egypt. Arrived at Edfû, and inſpected a gate or portico, and a ſmall Egyptian temple adjoining.

30th.

30th. Paſſed by *Gebel-el-Silſili*, the chained mountain, where, in antient times, a chain was paſſed acroſs the Nile. Here are ſome ſculptures in the rock, which is of hard free-ſtone, not of granite, as Norden mentions by miſtake.

Same day ſailed by *Kûm-Ombû*, literally the heap or ruins of Ombos. Saw there the temple deſcribed by the traveller juſt mentioned.

On the following day arrived at *Aſſuân*, the antient Syene. The remains of antiquity are here few, and ſome ſeem rather of Roman than Egyptian fabric. Even the modern town is almoſt in ruins, and contains very few houſes and inhabitants; it is chiefly ſupported by a ſmall duty upon dates, paſſing from Ibrîm to Kahira. Near Aſſûan may be ſtill ſeen the tombs of the Mamlûks who fled from Selim on his invaſion of Egypt. They are now very ruinous.

Some remains of antiquity are yet viſible in the iſle oppoſite Syene, antiently called Elephantine *. The Arabs uſe one as an incloſure for cattle. A ſtatue of granite alſo appears, holding a lituus in each hand. It is remarkable that many of the preſent inhabitants of this iſland have the negro countenance, hair, and perſon.

About three hours walk from Aſſûan is the *cataract*, in Ar. *Shelal*, more properly *rapides*, being merely an eaſy deſcent

* Now *Geziret-es-Sag*, Clauſtra Imperii Romani. TAC.

of

of the river among numerous iſles and rocks of granite, which obſtruct the current. Far from deafening the ſpectator, the noiſe is hardly audible.

Near the cataract I obſerved ſome black rocks; but whether of baſaltes, or any other ſubſtance, the diſtance prevented me from diſtinguiſhing. It is well known that many of the antient ſtatues and engraved ſtones found in Egypt are of that material, but it is believed to have been drawn from Abyſſinia. I obſerved no quarries of baſaltes either in Egypt or the other parts of Africa which I viſited.

At Aſſûan I remained three days, contriving, if poſſible, to purſue my route up the Nile. But a war having ariſen between the Mamlûks of Upper Egypt and the Caſhef of Ibrîm, no one was ſuffered to paſs from Egypt to Nubia. The caravans had all been ſtopped for many months, and not even a camel could be procured. At Kahira I could attain no previous knowlege of this war having originated with the fugitive Beys.

With deep regret for the diſappointment in my earneſt wiſh of proceeding to Abyſſinia by this route, I was conſtrained to abandon all hope for that ſeaſon, and to think of returning.

Left Aſſûan the 4th of November 1792, and proceeding rapidly down the Nile, arrived at Ghenné on the 7th.

CHAP. X.

JOURNEY TO COSSÎR ON THE RED SEA.

Inducements and danger—Route—Account of Coſsîr—Commerce—Return by another route—Granite rocks and antient road—Marble quarries—Pretended canal—Earthen ware of Ghenné—Murder of two Greeks, and ſubſequent report of the writer's death.

ARRIVING on my return at Ghenné (xii), I could not reſiſt the impulſe of curioſity excited by the late deſcriptions of curious marbles, &c. which had been found in that route. It was not difficult to find the means of paſſing, though the Bedouins then infeſted the road; but I determined to take nothing that could be of importance to loſe, not intending to ſtay long at Coſsîr. For which indeed there was another motive—An Engliſh veſſel, commanded, as was ſaid, by a Captain Mitchell, having three or four years before moored there, a quarrel had ariſen between them and the natives about a ſupply of water, which is a commodity furniſhed at Coſsîr not without extreme difficulty. From a violent contention blows enſued, and the Captain thought himſelf juſtified in firing on the town: in conſequence ſeveral individuals were killed, it is ſaid there that they amounted to fourteen, and much damage done. The natives were exceedingly exaſperated, and ſwore to ſacrifice the

firſt

firſt Engliſhman that ſhould fall into their hands. I however conceived it poſſible to paſs undiſcovered; and ſo in fact it happened. Having agreed with an Arab for two dromedaries and a man, alſo mounted on a dromedary, for all which I was to pay fifteen mahbûbs, I left Ghenné at one in the morning of 8th November 1792, and travelling diligently, arrived at Coſsîr on the 11th before ſun-riſe. We took the moſt northern route, which is not that apparently which Bruce travelled, (and which ſeems to be the longeſt by two or three hours,) as being the leaſt frequented by robbers. Our courſe on the firſt day occupied twelve hours, the ſecond fifteen, and the third thirteen hours; in all about forty hours. The principal inhabitants of Coſsîr came ſucceſſively to compliment us on our arrival. They all ſcanned me with an eye of ſuſpicion, and the more ſo as I could not yet ſpeak the Arabic fluently. But none ſo much as an old Sherîf, a conſiderable man in the place, who having travelled to Mecca, Conſtantinople, Bakdad, and other parts of the Turkiſh empire, had become acquainted with the various orders of men, and acquired an intuitive diſcrimination of character which very few in that country poſſeſs. After the common ſalutations had paſſed, "Are you not a Frank?" ſaid he.—"No," replied I.—"But of Frank origin?"—"No," ſaid I, "I am a Georgian by birth, but have paſſed ſo ſhort a time in Conſtantinople, that I believe I cannot ſpeak Turkiſh much better than I do Arabic;" (for I knew he ſpoke a little, and was beginning to addreſs me in that language.) My ſervant then joined the converſation, and I eſcaped diſcovery. The dreſs, and apparently the language of the people of Coſsîr, approach more to thoſe of the Eaſtern ſhore of the Arabian gulph, than

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to thoſe of the Egyptians. They are armed with the *Jembîa*, a crooked knife, often not leſs than a yard long, and commonly a lance. Indeed they altogether appear rather ſettlers from the oppoſite ſhore than native Egyptians. The commerce in coffee here is not inconſiderable. Formerly all Upper Egypt was ſupplied with coffee by way of Suez and Kahira, but the Beys having laid a very heavy duty on that commodity, the inhabitants began to import from Coſsîr for themſelves, whence they are now ſupplied with the beſt coffee, and at a cheaper rate than from Suez. The town is provided with excellent fiſh, and pepper and other ſpices are brought there free of duty. Some Abyſſinian ſlaves, tranſported from Jidda, are landed there and carried to Kahira, but in very ſmall number. While I was there, a beautiful girl, of about fifteen, was ſold for an hundred mahbûbs, or about 30l. ſterling. There is no plenty of proviſions at Coſsîr, there being no cultivable land near the town. Even the butter they uſe there is brought from Arabia. The only good water they have is ſupplied by the Bedouins from Terfowi, which is at the diſtance of three hours. If any quarrel enſue with them about the price, the town is compelled to uſe brackiſh water. We paid twenty-five medines for the *ghirbé* of freſh water. I obſerved but two veſſels lying in the road, and theſe were lately arrived from Jidda. The houſes in Coſsîr are built of clay, and the number of inhabitants ſettled there is very ſmall, though the ſtrangers, who are continually paſſing and repaſſing, augment them prodigiouſly. I could obſerve no remain of antiquity within the limits of Coſsîr, and it was not then poſſible to ſtray to a diſtance from it. Finding the reſentment of the people as ſtrong as ever againſt the

Franks, in conſequence of what had happened between them and the Engliſh veſſel in 1786, I thought it moſt adviſable to haſten my departure, though otherwiſe inclined to have made ſome excurſions by ſea, as to the emerald mine, *maadden ezzummerud*, &c.

13th Nov. at 7½ hours A. M. we left Coſsîr, and proceeding by the ſtrait road, apparently that which Bruce travelled, on the 15th, about five P. M. arrived at the village called Bîr-Ambar, having met a caravan coming from Ghenné the ſecond day on the road. The morning of the 16th at ſun-riſe we proceeded to Ghenné, which is diſtant about three hours, having ſlept at Bîr-Ambar in the houſe of a villager, who was very civil and hoſpitable. There was an officer at Coſsîr, who belonged to the Caſhef of Kenné, but he ſeemed to have very little authority with the people, being there only to collect the cuſtoms.

The road we travelled in going to Coſsîr, as well as that we took in returning, have both ſomething in them very remarkable. The rough and lofty rocks of granite and porphyry with which it is on all ſides environed have a magnificent and terrific appearance; and the road between them, which is almoſt level throughout, gives the idea of immenſe labour in cutting it. All theſe circumſtances concur in teſtifying the importance Coſsîr muſt once have had as a port. In the route we took in going, at certain diſtances on the higheſt rocks is obſervable a ſucceſſion of ſmall ſtructures, formed with uncemented ſtones, and which, by the marks of fire within them, ſeem to have

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ſerved as ſignals. Theſe are numerous, but they are too rude to enable one to fix any time for their erection. They appear to me to be pretty antient. The red granite is in vaſt quantities, and the chain of rocks conſiſting of that ſubſtance appears to extend itſelf in a North and South direction. Huge rocks of porphyry, both red and green, are diſtinguiſhable, and, as appears, more of it in the road we purſued in going, than in that by which we returned. I obſerved veins of alabaſter in both, but particularly in returning. The *verde antico* it was long before I could diſcover; at length I found it, in returning, by the ſigns Bruce had deſcribed. In ſhort, this route unfolds a treaſure of marbles that aſtoniſhes the beholder, and demonſtrates, that on any future occaſion the quarries may be again wrought, and modern architecture equal that of the beſt ages of Greece or Rome as to richneſs and durability of ornament, if ever it ſhall in juſtneſs of proportion, ſimplicity of taſte, or unity of parts in one ſublime whole, which indeed ſeems ſufficiently problematical.

The immenſe excavations in theſe rocks, which greatly contribute in many places to facilitate the road, are abundantly ſufficient to ſupply any quantity of theſe marbles that is any where known to exiſt. And it was more convenient to bring them thence, than from any other part of Egypt, to the Southward, or by a long land carriage from Arabia Petræa and the neighbourhood of Mount Sinai: yet, as the ſtones were to be carried ſome way by land, perhaps a day's journey at leaſt, it was neceſſary to have a road more level and eaſy, than could have been required for the paſſage of leſs ponderous and cumbrous

materials. Whether obſervation of the fact, without reflecting enough on the probable cauſe, might have given riſe to the report reſpecting a canal communicating in this quarter between the Nile and the Arabian gulf, or whether it was the effect of miſunderſtanding the antient writers on the ſubject, is unimportant; ſuch an idea has prevailed, and it is countenanced by ſome intelligent authors. In frequenting the places, and not wholly unimpreſſed by this thought, I have never yet been able to perſuade myſelf that ſuch a canal had exiſted, or could have been formed. There are no marks, in either of the roads I paſſed, of water having ever flowed there, and the level of the road, after leaving the river, is much higher than that of the river itſelf. But the level of the river is certainly not lower than in former ages, and the water, if ever it flowed there, muſt have flowed from the Nile to the ſea, and not from the ſea to the Nile.—The concluſion is obvious.

The coloquintida, cœlocynth, abounds near *Birambar*, and between it and Ghenné. The natives ſcarcely think it worth gathering, ſo low is the price in Kahira. At Ghenné is a manufactory of the beſt *bardaks*, *kullé*, earthen bottles, and jugs for water. They are made of a fine blue or bluiſh white clay; very thin and light, not too much baked, of a pretty ſhape and convenient ſize. Something of the ſame kind is made in other places, but none ſo much eſteemed as thoſe of Ghenné. The fabric is in few hands, but great numbers are made. They ſell for double the price at Kahira which they fetch here. Large jars are alſo conſtructed, which are called *hamâm*, or bath. Theſe too are very elegantly formed, and both by filtration purify

purify and cool the water, in a greater degree than might be imagined. The people of the country however drink the water that remains within, not that which has paſſed through the jar or bottle.

On going to Coſsîr, I had ſent my baggage forward to Aſſiût. Nothing remained therefore but to find a ſmall boat, on my return to Ghenné, in which to be conveyed to Aſſiût. This offered itſelf on the ſecond day, and two Derwîſhes were my companions in that journey, one of them a very intelligent man. We ſtopped at all the principal towns, but without any new occurrence, and reached Aſſiût on the 21ſt.

I remained in that city till the 30th, when we ſet ſail for Kahira, or rather truſted ourſelves to the current, the wind blowing conſtantly from North-weſt. I ſtopped a night at Beneſoef, intending to have paſſed thence to Feiume: but finding it not eaſy to meet with a conveyance, declined that journey, and arrived in Kahira on the 8th of December.

The wind, which was high during our excurſion to Coſsîr, and afterwards on the Nile, contained ſuch penetrating cold, that, on coming to Aſſiût, I found myſelf affected ſtrongly with a fever. A large doſe of James's powder however removed it.

A ſhort time before my arrival at Ghenné, two Greeks, who were going to ſeek their fortune, as they reported, in Habbeſh, came to Kous. The one had a ſmall ſupply of money, of which the other was deſtitute—Words aroſe between them, and

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ſome good friend adviſed them to have recourſe to the Caſhef of the place to ſettle their difference. This officer, who was a young man, and noted for the violence of his character, heard their reſpective narratives, and then, finding that money was the cauſe of their diſagreement, terminated the hopes of the one, and the fears of the other, by an order for the inſtant death of both.

The report, in reaching Kahira, was charged with various circumſtances of aggravation, and even the perſons of the ſufferers were changed. It was there ſaid, that the Frank who was in Saïd was one of the two maſſacred, and the Caſhef's maſter was among the number of thoſe who had been deceived. *Keid Aga*, in whoſe department Kous was ſituated, ſent word of this event, accompanied with a ſuitable comment, and, as was ſaid, an offer of any reaſonable reparation, to the Auſtrian Conſul, the only one reſident in Kahira. The latter had forwarded it to the Britiſh Conſul at Alexandria, when I arrived at Kahira in time perſonally to contradict it. The death of the two Greeks, it was ſaid, remained unnoticed.

CHAP. XI.

OCCURRENCES AT KAHIRA.

Arrival of the Paſha—Death of Haſſan Bey—Decline of the French factory in Kahira—Expulſion of the Maronite Chriſtians from the Cuſtom-houſe—Riot among the Galiongîs—Obſtruction of the canal of Menûf—Supply of fiſh in the pools of Kahira—Expedition of Achmet Aga, &c.

On the 13th October 1796, the newly-appointed Paſha made his entrance into the city, in a manner more public than has been uſual for ſome years. His name is Bekîr: he is a Paſha of three *tôk* or tails, and was formerly Grand Wizîr. The proceſſion conſiſted of, firſt, the great officers of the city, and among them the Janizary aga, then ſome boſtangîs, two and two. Several of the Beys, ſuperbly mounted, two and two, preceded and followed by a body of Mamlûks. Twelve fine led horſes, richly capariſoned. The band of muſic belonging to the Paſha. The tails, the officers and ſervants of his houſehold; and laſtly, the Paſha himſelf.

Neither Ibrahim nor Murad Bey was preſent. They both afterwards made their viſit of ceremony, when, as uſual, nothing remarkable paſſed. After a convenient interval, Bekîr Paſha

Paſha ſent to the *Shech-el-Belad* and *Defterdâr*, deſiring them to meet him to conſider of providing the uſual Chaſné for Conſtantinople, which he ſaid for ſome time had been greatly in arrear. The former replied, that all which related to the public revenue was under the management of his brother Murad; and that he (Ibrahim) only concerned himſelf with the city, and its internal government. The latter gave for anſwer, that he had long ſince turned his attention from public affairs to his perſonal eaſe and ſecurity; that he was now poor, and become a farmer, cultivating wheat and beans. He contented himſelf with referring the Paſha to the younger Beys, who, he ſaid, ſhared between them all the public authority. The next meſſage was directed to Mohammed Bey Elfi, Ibrahim Bey el Sogheir, and other of the younger Senjiaks. They replied, that if the Paſha ſought for money, all their treaſures were buried in *Kara-meidân**, and he had nothing more to do than to meet them there, to become poſſeſſed of a part of them.

The Mamlûks commonly exerciſe on Monday and Friday in each week, at a place called Muſtabé, between Kahira and Miſr-el-attiké. Here they ſhoot at a mark, and throw the *jerîd*. The Beys are often ſpectators, and ſometimes actors. It was on one of theſe occaſions that Haſſan Bey, who had been formerly a ſlave of Ibrahim *Shech-el-Belad*, and in whom the latter placed much confidence, being preſent, a mamlûk of his train, having attempted to diſcharge his fuſil, which miſſed

* A place where the troops are exerciſed, and rencontres between oppoſing parties frequently have had place.

fire,

fire, threw it on his ſhoulder, and rode off, to make way for others. In paſſing the Bey, the powder, which was damp, having taken fire, the piece went off, and lodged the contents in the breaſt of the Bey. He fell, and immediately expired. The ſlave fled, but it was not ſuppoſed any notice would be taken of what was merely accidental, however unfortunate. To fill up the number, Murzûk, ſon of Ibrahim Bey, was promoted by his father's intereſt.

Even as far back as the period of my arrival in Egypt, the French nation complained loudly of the treatment it received from the Beys. Forty or fifty days ſcarcely elapſed without ſome new demand for money, which it was underſtood was never likely to be repaid. Add to this, their commerce was daily decreaſing, and no fixed tarif had they been able to eſtabliſh with the farmer of the cuſtoms, for the reception of their goods.

When the war commenced, a conſul was newly arrived at Alexandria, and he came to Kahira; but it was to little purpoſe that he fixed himſelf there for the protection of trade, when the thoughts of the French government were engroſſed by other objects, and they could neither ſupport nor ſupply their factories.

Affairs continued nearly in the ſame ſtate till this time, Nov. 1796, when the Conſul, *Magallon*, has obtained leave from his government to quit Kahira, and to reſide entirely at Alexandria,

which is obviouſly a place of greater ſecurity, and more prompt eſcape, if they have any ſhipping in the port. The merchants muſt indeed divide their profits with their agents in Kahira, but in all other reſpects have ameliorated their condition. At this time there remain only three French commercial houſes in Kahira, and a phyſician. The remainder of the nation is at Alexandria, to the amount perhaps of ten or twelve families.

Nov. 1796. A change has lately taken place in the cuſtom-houſe here, and at Alexandria and Damiatt, with which the Chriſtians are much diſpleaſed. The duties for many years had been farmed to Jews, whoſe gains and ſufferings were both in the extreme. During the laſt twenty years they have been in the hands of Damaſcene or other Syrian Chriſtians, whoſe numbers and wealth have in that period increaſed. Their mutual jealouſies and inceſſant quarrels were of great benefit to the ruling Beys, who took care to fleece each party alternately, and teach them a wiſdom by dear-bought experience, which, however, they were not always able to learn.

Their moſt ſolemn aſſeverations would have led any perſon uninformed on the ſubject to imagine, that their whole nation was continually a loſer by its bargain with the Beys. But their gains were in reality ſo vaſt, that certain ſecrets, developed by their infidelity to each other, led Murad Bey, in whoſe juriſdiction the cuſtoms were, to imagine that the having the collection

lection of them in his own hands would be a material addition to his revenue. For once his determination accorded with the public good: the plurality of the Kahirine merchants being better contented with the new mode than the old one. The Chriſtians were removed, and ſpared the ſufferings of which they had long ſo loudly complained. But how vain are human wiſhes! This novel regulation was ſcarcely put in force, and the collection of the import and export duties thrown into the hands of Mohammedans, who were immediately reſponſible for the receipts of their office to the Bey, than the Syrian Chriſtians came forward with very lucrative propoſals, if they might be allowed to hope, that the right of farming the cuſtoms would be a ſecond time transferred to them. Murad, whoſe intellect is clear, though conſtitution, paſt ſufferings, and indifference as to the future, have rendered him abſolutely ſenſual, whoſe profuſeneſs had left him no option as to the means of gain, but who had yet ſpirit to ſcorn the baſeneſs of theſe paraſites, on the offer of ſome conditional preſents of great value, contumelioufly diſmiſſed the deputation from his preſence. The cuſtoms therefore continued in the hands of Mohammedans, and the Chriſtians were reduced to deſpair.

The Chriſtian merchants of Syria, eſtabliſhed here, make ſuch a prodigal and oſtentatious diſplay of wealth, that it leſſens our wonder at the extortions of the Beys. At one of their weddings, five hundred chickens were ſerved up every day, and other articles in proportion. This fête laſted ten ſucceſſive days.

The preſents to the ſingers were ſaid to have amounted to fourteen hundred mahbûbs.

A riot happened between the *Galiongîs*, or ſailors, (moſtly Chriſtians,) belonging to Murad Bey, and the Mamlûks. Murad had diſmiſſed a naval officer, beloved by the Galiongîs, and their diſcontent joined with the conſtant jealouſy of the Mamlûks to create a diſturbance, in which about ſeventy lives were loſt, and the city was ſhut up for ſeveral days.

Nov. 1796. The waters of the Nile having almoſt abandoned the Eaſtern branch, which leads to Damiatt, purſuing the more direct courſe of the canal of Menûf, after a neglect of many years, it became neceſſary to apply a remedy. Accordingly, Murad Bey commanded his engineer, Achmed, to undertake this duty. After encountering ſome difficulties, the purpoſe was at length effected by driving piles, and the river reſumed its former courſe.

A circumſtance is related concerning the propagation of fiſh in Kahira. As ſoon as the Nile begins to fill the ſeveral pools, *birkets*, in the neighbourhood, the fiſhermen go to the river, and collecting ſeveral ſorts of ſpawn, diſtribute it into the pools, where in the ſpace of three or four days, it produces fiſh in abundance.

Nov. 1796. Achmet Aga, a Zanthiote, who has been already mentioned, about this time left Kahira on his way to Dar-

Dar-Fûr, by the return of the caravan with which I came. The Sultan Abd-el-rachmân, deſirous of gaining a name among the neighbouring princes, but injudicious and governed by caprice in the choice of the means, and ſtung with the rage of conqueſt, though regardleſs of the means of ſecurity, ſought for ſome perſon to exhibit to him the European invention of artillery; and though he had not yet been witneſs to its effects, conceived that the poſſeſſion of ſome of the gold mines under *Sennaar* would ſoon be realized on his obtaining theſe powerful engines. He wrote to the Beys to requeſt they would ſend him ſome one from among their ſervants, who might make him maſter of this important diſcovery. He alſo ſought for a medical practitioner.

The perſon abovementioned had embraced Iſlamiſm, and poſſeſſed ſome ingenuity in mechanical operations, particularly the conſtruction of artillery. He was not extremely at eaſe in Kahira; and Murad Bey, unable to improve his ſituation from the multitude of prior claimants, conſented to his requeſt for permiſſion to depart. He gave him ſtrong recommendations to the monarch, and a horſe, camels, and other requiſites for the journey. Achmed commenced his route with eclat, having with him fifty or ſixty artificers, who had enterprize enough to encounter the difficulties of ſo long a paſſage, or who thought no change could render their ſituation worſe. He had alſo four pieces of braſs cannon, ſix pounders.

Thus an opening ſeemed offered to furniſh the people of Soudân with one more, at leaſt, of the equivocal bleſſings of

of civilized ſociety.—What may have been the termination of Achmet's voyage I have not heard; but his perſeverance was ſcarcely equal to the undertaking, and it ſeems likely, that when his golden hopes ſhould have vaniſhed, he would return to Egypt in deſpondency, or periſh in Dar-Fûr.

CHAP. XII.

ANTIENT EGYPTIANS.

Their perſons, complexion, &c.

In the hiſtory of nations, ſome facts may gradually become obſcure, by having appeared to the hiſtoriographer of the time, and even to thoſe of ſome ages after, too notorious to require being particularly recorded. Amid the various information reſpecting the manners of the Athenians and Romans to be drawn from their reſpective hiſtorians, poets, and orators, we are not furniſhed with the means of aſcertaining the appropriate enunciation of their own languages. A few caſual hints, from Dionyſius of Halicarnaſſus and Cicero, afford all the light that antiquarian labour has been able to throw on this ſubject.

The colour of the antient Egyptians has of late become a matter of doubtful inveſtigation from the ſame cauſes; but is in its nature more intereſting, and therefore merits a ſhort diſcuſſion. By one of the moſt recent and intelligent travellers in that country, a conjecture, apparently novel, has been offered to the public, viz. that the original inhabitants of Egypt were *negroes*, and that, accordingly, the world is indebted for all thoſe branches of ſcience which had their origin in Egypt, and were afterwards

afterwards perfected by the Greeks, and for all thoſe monuments of art, the feint remains of which ſtill excite admiration, to a people of that deſcription.

The philanthropy of Volney has induced him to rely more on the arguments he adduces in ſupport of his hypotheſis, than the nature of thoſe arguments ſeems to admit: and the authority of an author who juſtly holds ſo high a place in the public eſtimation, is ſufficient to give currency to error.

If plauſible arguments were brought to eſtabliſh the doctrine here mentioned, it would be unreaſonable to refuſe aſſent to it ſolely as militating againſt a commonly received opinion. But to fix beyond controverſy an hiſtorical fact, more ſurely is required than ingenious conjecture, fancied reſemblances, and quotations of but dubious meaning.

The ſubject in queſtion ought not to be clouded by any prejudicated opinion relative to the phyſical differences between the white and black race of men. The evidence ſhould be patiently weighed, and the whole left to ſtand on a ſolid baſis, or fall by its own infirmity.

The Coptic language bears a manifeſt relationſhip to the Arabic and Syriac, as Volney allows. But are the languages allied, and the nations who ſpeak them ſtrangers to each other? It would ſeem, on the contrary, the ſubject of proof, that if the languages be indeed cognate, the nations who ſpeak them muſt have proceeded from one parent ſtock; for what reſemblance between

between the ſonorous copiouſneſs of the Arabic, and the ineffable mendicancy of the native African tongues *?

The Ethiopians, or in a more confined ſenſe, the Abyſſinians, though ſo much farther removed from Aſia, the ſource of migration, are far from partaking what is properly called the negro character, as the narratives of the Portugueſe writers, who firſt knew them, with thoſe of Poncet, and in our times of Bruce, abundantly teſtify. The *Fungni*, or people of Sennaar, with thoſe of Dongola, Mahas, &c. in *Barabra*, or *Nubia*, are, as all the Europeans who have ſeen them in Kahira can affirm, not negroes. And if all theſe be colonies from Syria or Arabia Felix, how are we conſtrained to acknowlege that the Egyptians muſt have been of the African race?

It has been urged that the Coloſſal figure of the *Sphinx*, near the pyramids, gave additional countenance to the opinion that the Egyptians were black, the face of that ſtatue having been ſaid to reſemble the negro. But, not to mention that the form of the viſage is now become entirely dubious, in forming ſtatues of mere ornament, or as repreſentations of the human figure, the artiſt endeavours to give the features moſt habitual to him, or what are moſt admired among his countrymen; but as to a merely emblematical figure, the ſame reaſoning is not concluſive. Would it be imagined that a dog-headed nation once exiſted from the figure of *Latrator Anubis?* Unfortunately, of the Sphinxes at Thebes, innumerable fragments of which are

* Populorum Africæ vocabula plerumque ineffabilia, præterquam ipſorum linguis. PLINY.

yet remaining, ſcarcely one is entire enough to give any idea of the form of the viſage which the ſculptor deſigned to attach to it.

The ſtatues of the Nile, it is ſaid, were made of black marble, in alluſion to his coming from Ethiopia. If this ſymbol, hitherto ſo unſatisfactorily explained, (the Sphinx,) had any relation to the ſame ſubject, might not the negro face be given to it for a ſimilar reaſon *? It would hardly have been thought neceſſary to explain why the figure of the Nile was black, if the complexion of the natives of Egypt had been generally acknowleged of the ſame tinge.

The complete ſilence of the antient writers, concerning ſo ſingular a circumſtance as that of the negro character of the Egyptians, if all other arguments were equally balanced, would be ſufficient to decide this point in the negative. In defect, however, of hiſtorical and poſitive teſtimony, ſtrong circumſtantial evidence is drawn from the monuments of undoubted antiquity yet remaining. Among theſe are the ſmall ſtatues of Iſis, &c. daily found among the ruins in various parts of Egypt. Theſe are adorned with a profuſion of long hair, peculiarly contorted, and the noſe, lips, and other features, are far from reſembling thoſe of the negro. The ſame may be obſerved of the figures in alto relievo and baſſo relievo, on the walls at Thebes, in the caverns of Gebel-el-Silſili, &c. Of the Coloſſal

* The beſt idea of the Sphinx ſeems to be that of Maillet, who ſuppoſes it an emblem of the increaſe of the Nile under the ſigns of *Leo* and *Virgo*.

ſtatues

ſtatues at Thebes, the features are too much damaged to be adduced in proof.

The two harpers, and ſeveral other human figures in the caverns of Thebes, called *Biban-el-molûk*, (tombs of the kings,) and in which the colours are perfectly well preſerved, have the features and complexion exactly reſembling the Egyptians of the preſent day.

The apparent teſtimony of Herodotus, the earlieſt hiſtorian whoſe works have reached our days, is not ſo ſtrong as might at firſt appear. The terms μελάγχροες και ουλότριχες are merely relative, and apply to the greater or leſs degree of blackneſs and criſpature of the Egyptians, as compared with the Greeks, to whom the writer was addreſſing himſelf; and certainly cannot be confined to poſitive blackneſs or woolly hair. To corroborate this interpretation of the paſſage from Herodotus, may be adduced a ſimilar one from Ammianus Marcellinus, lib. xxii. That author ſays, that the Egyptians are *Atrati*, a term of equally ſtrong import with the μελάγχροες of Herodotus, but, like it, evidently applied in a comparative ſenſe; for, in the very next ſentence, he ſays, *erubeſcunt*, they bluſh, or grow red. It is true, indeed, negroes ſuffer a certain change of countenance when affected with the ſentiment of ſhame, but it would be rather a bold aſſertion that the word *erubeſcere* can ever be applied to characteriſe the effect of that feeling on a negro. Even in the vernacular idioms of modern Europe, by the term a *black man*, is daily deſignated one of viſibly a darker complexion than

ourſelves. Beſides, what antient writer has deſcribed the inhabitants of Colchis? Was Medea, the Love of the Grecian heroes, a negreſs?

Volney has offered as a general remark on the Mamluks of Egypt, that they are eaſily diſtinguiſhable from the natives by having light hair. It is certain that dark hair, eyes, and complexion, do not obtain ſo univerſally among them as among the native Egyptians or Arabs; yet in fact, their eyes and hair may be obſerved much more commonly of a dark than light hue. If then the fondneſs for generalizing his remarks have operated to deprive this author of the knowlege which hourly experience, continued for ſeveral months, could not fail to have given him, what may not be credited as to the effect of his prejudices in matters of remote and doubtful hiſtory, where truth is to be drawn out only by patient inquiry, and the frequency of error is exactly proportioned to that of conjecture?

But if all the arguments to confute this new theory ſhould fail, one fact remains which is invincible. The perſons of the antient Egyptians, preſerved as it were entire by the preſcience of that people concerning the errors into which poſterity might fall, exhibit an irrefragable proof of their features and of the colour of their ſkin, which is now, by the quantity of mummies that have been imported into Europe, ſubject to the inſpection of the curious almoſt throughout that quarter of the globe. This reſurrection of witneſſes alſo evinces, that the Copts are their genuine deſcendants, and preſerve the family likeneſs

in

in their complexion of duſky brown, dark hair and eyes, lips ſometimes thick, but the noſe as often aquiline, and other marks of a total diſſimilitude between them and the negro race.

The black complexion of the Africans ſeems to extend much farther North in the Weſtern, than in the Eaſtern part of the continent they inhabit. The people of Fezzân, whoſe capital is in latitude 27° 48″ or about 2° 10″ to the South of Kahira, are black, while the Egyptians, in the ſame latitude, are only of brown or olive colour. The Fezzâners, however, have not entirely the negro feature. They have frequently children by their negro ſlaves, the Egyptians but ſeldom. The iſland, near Aſſûan, conſiſts chiefly of blacks; but the townſmen of Aſſûan are of a red colour, and have the features of the Nubians, *Barabra*, whoſe language they alſo willingly ſpeak. The people of El-wah are quite of Egyptian or Arab complexion and feature, none of them black: ſo that I ſcarcely conceived myſelf to have arrived at the confines of the blacks, till we reached the firſt inhabited part of Dar-Fûr. The firſt I ſaw are called *Zeghawa*; they are not negroes, but a diſtinct race. The Arabs of this empire remain always very diſtinguiſhable in colour and feature. The people of *Harrâza* are of a reddiſh complexion. Perhaps this being a very mountainous diſtrict may

may occaſion ſome peculiarity. The Fûrians are perfectly black. I have ſeen ſome of the natives of Kulla, whence ſlaves are brought, and which is farther South than Dar-Fûr, that were red. On the whole, one might be inclined to go as far fifteen degrees of north latitude in this part of Africa, to find the line between the Arabs and the Blacks.

CHAP. XIII.

JOURNEY TO FEIUM.

Tamieh—Canals—Feiûm—Roſes—Lake Mœris—Oaſis Parva— PYRAMIDS—*of Hawara—of Daſhûr—of Sakarra—of Jizé, or the great Pyramid—Antient Memphis—Egyptian Capitals.*

ON the 28th of December 1792 left Kahira to viſit Feiûm, a city diſtant about ſixty miles to the South-weſt. At Moknân procured from the Shech a letter to one of his officers, reſiding at Bedis, another village further on to the Southward, commanding him to accompany me to Feiûm. Proceeded through a grove of large date trees, which are watered from ſeveral ciſterns, all of them ſupplied from the Nile, during its increaſe.

Between Bedis and Tamieh paſſed a natural opening, in the chain which conſtitutes the Weſtern wall of Egypt. A ſmall canal runs through Tamieh *, and here the country again

* Pococke, vol. i. p. 56. conceives this place to have received its name from the Greek word Ταμιεῖα, there having been a kind of lock there to reſtrain or let looſe the water in the canal which paſſes by it.

aſſumes

aſſumes the aſpect of cultivation. This little town is remarkable for a manufacture of mats, though the ſituation be ſo inſecure, that the Arabs in the preceding night had plundered their whole ſtock, to the value, as they ſaid, of five or ſix thouſand patackes. The Arabs ſtill haunted the neighbourhood, and we were forced to diſcharge a few muſket ſhot to keep off a ſmall party that aſſailed us in the morning.

Paſſed another canal at Senûris, the ſeat of an hoſpitable Shech of the Bedouins. Theſe canals reach from the Nile to the lake called Mœris. Left Senûris at half paſt ſeven on the 1ſt January 1793 and in two hours arrived at Feiûm.

At a ſmall diſtance to the North are the ruins of an antient town, called by the Arabs *Medinet Faris*, city of the Perſians, probably antient Arſinoe. Some mutilated buſts and ſtatues found here were offered for ſale. I alſo obſerved ſome jars, reſembling thoſe uſed to contain the dead Ibis, and ſome vitrifications that ſeemed to indicate an Arab glaſs-work.

Feiûm ſtands on the principal canal leading from the Nile to the lake, and is ſurrounded with cultivated ground, a great part gardens, producing that profuſion of roſes for which this place was celebrated, and which were diſtilled into roſe-water. The mode of propagating them was by continued layers; the young twigs thence ariſing being found to produce the largeſt and moſt fragrant flowers. The roſe-water was excellent, and ſent to all quarters; but the cultivation is now running gradually to decay. Wheat and other grain abound in the vicinity.

This

This city is not walled, but is populous, though on the decline; it contains ſeveral moſques and okals. There are few Copts, the inhabitants being chiefly Mohammedans. The houſes are partly ſtone, partly unburned bricks. It is governed by a Caſhef. The fiſh from the lake cannot be praiſed. Proviſions tolerably plentiful; water good.

After paſſing three days at Feiûm, proceeded towards the lake, of which I wiſhed to make the circuit. This is the Mœris of Strabo and Ptolemy; and the teſtimony of the latter, living in Egypt, ſeems unqueſtionable. However this be, the lake, now called *Birket-el-kerun*, probably from its extremities bearing ſome reſemblance to horns, bears no mark of being, as ſome ſuppoſe, the product of human art. The ſhape, as far as was diſtinguiſhable, ſeems not inaccurately laid down in D'Anville's map, unleſs it be that the end neareſt the Nile ſhould run more in a North-weſt and South-eaſt direction. The length may probably be between thirty and forty miles; the breadth, at the wideſt part I could gain, was 5000 toiſes, as taken with a ſextant, that is, nearly ſix miles. The utmoſt poſſible extent of circuit muſt of courſe be thirty leagues. On the North-eaſt and South is a rocky ridge, in every appearance primeval: there are ſome iſles in the extremity neareſt Feiûm, where there is a flat ſandy ſhore. In ſhort, nothing can preſent an appearance more unlike the works of men. Several fiſhermen, in miſerable boats, are conſtantly employed on the lake. The water is brackiſh, like moſt bodies of water under the ſame circumſtances.

The weſtern extremity of this lake is in the dominion of the Muggrebine Arabs, who paſs thither from *El-wah el-ghurbi*, and other places, and who being there under no control, ſuffer no perſon to travel thither, unleſs under their immediate protection. This information, which I received not till my arrival at Feiûm, fruſtrated my expectations of reaching ſome ruins which are ſaid to exiſt there. The Arab Shech of *Abu-kiſſé* told me it would require four days to go round the lake, and return on the other ſide. That there are no villages near it, nor any thing to be procured but from the Muggrebines juſt mentioned. On one of the iſles at the Eaſtern extremity it is ſaid that human bones are ſometimes found.

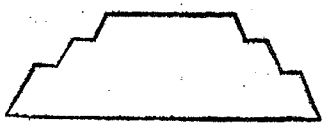
From Feiûm travelled South-eaſt. At Hawâra are two ſmall pyramids of unburned brick, and another paſſage through the mountain. The plain from Feiûm to the Nile is in excellent cultivation, chiefly wheat, then juſt riſing from the ground. Illahôn is a town or large village, filled with perſons whoſe chief employment is the culture of the ſoil. Paſſed the *Bahr-bila-ma*, the channel of a large canal. Farther on is Bathen *, a long deep cut, ſuppoſed to be the artificial Mœris of Herodotus and Diodorus Siculus.

Returned to Bedis. On the following day paſſed the pyramids of Daſhûr. Five appear ſucceſſively, excluſive of thoſe of Sakarra. The third after thoſe of *Hawâra*, already men-

* Parallel to this is a narrow cut, called Bahr Yuſſuf, which runs into the Birket-Kerûn.

tioned,

tioned, is that of Medûn, which has been very elegant, and built in this ſingular form,



It is compoſed of large pieces of the uſual ſoft free-ſtone, joined together with a little cement; and has been hewn off to a ſtraight ſurface. It would be extremely difficult to aſcend to the top, which is now very broad; but it is probable that there was another ſquare, completing its ſummit, which has been removed. The north ſide has been injured by tearing out ſtones, which open a view of the interior, which is however entirely ſolid. This pyramid has been ſuppoſed to be natural rock at the baſe, but this miſtake muſt have ariſen from a part being concealed. On removing the ſand, (which riſes chiefly in the middle,) and on examining the corners, the ſtones and cement may be obſerved to the very bottom.

The fourth is the moſt ſoutherly of the four pyramids of Daſhûr, where are two large and two ſmall. It is in the form of a cone, terminating in an obtuſe triangle, and is now much damaged. There is no appearance of any caſing on this or any other of the pyramids. The ſtones do not point to the center, like thoſe of the great pyramids of Jizé. The faces of all theſe pyramids are directed to the four cardinal points of the compaſs. Near them ſtands one of unburned brick, and a ſmall one of ſtone, not completed.

At Sakarra a great number exiſt, among which ten are of a large ſize. The ſmaller ones are ſometimes almoſt undiſtinguiſhable from the ſand-hills, and are dilapidated; the ſtones being uſed as materials for building at Kahira, Jizé, &c.

The two largeſt of the pyramids are at about the diſtance of two hours and a half from Jizé, and are well known to all who have viſited Egypt. The dimenſions of that which has been opened I found to be as follow:

	Feet.	Inches.
Great chamber -	34	5
Breadth - - -	17	2
Sarcophagus - -	7	8
Breadth - - -	3	2
Depth within -	2	10½
Thickneſs - -	0	6

The galleries and great chamber are ſituated due North and South, allowing for the variation of the needle.

	Feet.	Inches.
The firſt paſſage deſcending - -	105	1
Small chamber, length - - -	18	9
——— breadth - - -	17	1
Antichamber, length - - - -	7	5
Main gallery, upper part - - -	150	0
——— lower part - - -	148	0
Paſſage to inferior chamber - -	109	1

An

An abſurd opinion has recently been ſtated, that the pyramids are hewn out of the rock on which they ſtand; but the firſt ocular inſpection would ſet this aſide, the joinings of the ſtones being everywhere marked with cement. But it is unneceſſary to dwell on a conjecture ſo futile.

In the open pyramid, the chamber is lined with granite, and the ſarcophagus alſo formed of that ſtone. But the materials uſed in the general fabrication of theſe edifices is free-ſtone, of a ſoft kind and white hue; it is replete with ſhells. The rock on which they ſtand is of the ſame ſoft ſtone. Returned to Kahira.

On another occaſion I viſited the pleaſant ſite of the antient Memphis, on the left bank of the Nile, about two hours to the South of Kahira, in a plain above three miles broad, between the river and the mountains. The land is now laid down in corn, with date trees toward the mountains. Nothing remains except heaps of rubbiſh, in which are found pieces of ſculptured ſtone. The ſpot has been ſurrounded with a canal, and ſeems every way a more eligible ſituation than that of Kahira *. Its extent might be marked by that of the ground where remains are dug up, and which is always overgrown with a kind

* Τὸν Μῖνα πρῶτον βασιλεύσαντα Αἰγύπτου, οἱ ἱερέες ἔλεγον τοῦτον μὲν ἀπογεφυρῶσαι καὶ τὴν Μέμφιν. HERODOT.

Of the fact of Memphis having been ſurrounded by water, ſome evidences appear even at this day. Parts of the banks of the canal yet are viſible toward the mountains, and at the extremities of the ground, where ruins are diſtinguiſhable.

of

of thiſtle that ſeems to thrive among ruins. It is moſt conveniently viſited from the Coptic convent called *Abu-Nemrûs*.

None of the fine marbles that are ſcattered ſo profuſely at Alexandria are diſcoverable here; whether it be that they were never uſed, or carried away to adorn other places.

Of the ſeveral capitals of Egypt in ſucceſſive ages, Thebes, or Dioſpolis, ſeems the moſt antient. Next was Memphis, itſelf a city of the moſt remote antiquity. Babylon ſeems to have been only the capital of a part retained by the Perſians, after Cambyſes had ſubdued Egypt, and was, by all accounts, founded by the Perſians. Alexandria ſucceeded Memphis, and remained the chief city, till the Saracens founded *Miſr-el-Kahira*.

CHAP. XIV.

JOURNEY TO SINAI.

Route—Suez—Ships and ſhip-building—Trade—Scarcity of water—Remains of the antient canal—Tûr—Mountains of red granite—Deſcription of Sinai—Eaſtern gulf of the Red Sea—Return to Kahira.

ON the 1ſt of March 1793 left Kahira to proceed to Suez. I had made an agreement with the Arab Shech, who was charged with the care of the caravan, that he and his ſervant ſhould accompany me, without waiting for its ſlow progreſs. But he broke his engagement, as uſual with the Arabs, and I was conſtrained to wait for the departure of a large body, conſiſting of an hundred and fifty perſons and two hundred camels.

The route to Suez is nearly one uniform plain, generally hard and rocky, though here and there ſpots of deep ſand occur. The journey was very ſlowly conducted, as the camels were permitted to brouze on the verdure which ſprinkles the deſert ſolely after the winter. On the third day, a South-weſt wind having ſubſided, rain fell for four hours and a quarter. The mornings and evenings were cold, though hot in the day. Some have ignorantly conceived that no rain falls in Egypt. At Alexandria ſhowery

ſhowery weather will prevail for a week together; and I have ſometimes ſeen rain at Kahira. In Upper Egypt even ſhowers are very rare, and only one fell while I was in that country.

After a heavy progreſs of five days reached Suez. The town is ſmall, and built of unburned brick. It contains twelve moſques, of which ſome are ſtone, but the moſt are mean buildings. The ſea near the town is very ſhallow, yet there is a ſmall yard for ſhip-building. Population, Mohammedans, with a very few Greeks. Suez is very modern, probably built within theſe laſt three hundred years; being unknown to travellers of a more antient date.

There are here at preſent four three-maſted veſſels, and ten others, ſome with two, ſome with one. Two building, one of which is pierced for twelve guns; and ten large boats, without maſts. The largeſt of theſe ſhips was intended for the Indian trade, the reſt for traffic to Jidda; one or two of them had been built in Yemen.

The Arab mode of ſhip-building is ſingular. They have no art to bend the timbers; none of them are crooked except naturally ſo. They are very ſlender, and where the upper and lower ribs join, do not paſs one over the other, but by the ſide of each other.

At Suez coffee forms the chief article of trade. It is a place of no ſtrength, and has only eight old cannon, ſeemingly unfit for ſervice; the others were removed to Jizé by Iſmaîl Bey.

The

The ſea here produces few fiſh. Oyſters indeed, and a few others of the ſhell kind, are ſeen; the beſt fiſh not coming higher than Coſsîr. Meat is ſcarce, bread of an inferior quality, ſometimes hardly eatable. Butter and milk are brought in ſmall quantities by the Arabs. Water is brought from three ſeveral places. *Bîr Naba*, to the northward, affords the beſt; the others are *Aiún Múſa* and *Bîr-es-Suez*. It is always bought by the ſkin at a conſiderable price, and if a war were to ariſe with the Arabs, none could be found.

I was very deſirous to inſpect the Eaſtern portion of the canal cut by Adrian, according to D'Anville, which extends from *Birket-es-Sheib* to Suez, but my Arab guides would not accompany me, in ſpite of a previous agreement made for that purpoſe. All conſented that marks of the canal exiſted, and ſome of them aroſe to my own obſervation.

The ruins of Arſinoe may yet be recognized in a mount of rubbiſh in the neighbourhood of Suez. The ſpot is now called *Kolſúm*, and remains exiſt of a ſtone pipe for conveying water thither from Bîr Naba. A rock, on the African ſide of the gulf, furniſhes *petroleum*, which is brought to Suez, and eſteemed a cure for bruiſes, &c. In croſſing the gulf juſt before Suez, boats are uſed at high water, which comes in rapidly to the height of four feet; at other times camels, horſes, and men ford it with ſafety.

At Suez I obſerved in the ſhallow parts of the adjacent ſea, a ſpecies of weed, which in the ſunſhine appeared to be red

coral, being of a hue between ſcarlet and crimſon, and of a ſpungy feel and quality. I know not if any uſe be made of it, nor am I acquainted with its Arabic name; but it ſtrikes me, that, if found in great quantities at any former period, it may have given the recent name to this ſea; for this was the Arabian gulf of the Antients, whoſe *Mare Erythræum*, or Red Sea, was the Indian Ocean. This weed may perhaps be the סוּף ſuph of the Hebrews, whence יַם סוּף *Yam Suph*, their name for this ſea.

The ſhores here abound in beautiful ſhells of various kinds; a circumſtance which might alſo have been remarked in ſpeaking of Maadié near Abukîr.

On the 8th of March 1793, paſſed the ford at Suez, and on the 14th arrived at Tûr. So many journies to Mount Sinai have been publiſhed, that I ſhall not dwell much on the particulars. The route from Suez to Tûr at firſt lies along a barren coaſt, but afterwards ſome pleaſant vales of verdure are found, particularly *Wadi Corondel*, where grow ſome date trees and ſhrubs. Mountains of red granite are ſeen, perhaps too interſperſed with porphyry.

A ſpot is pointed out by the Greek prieſts of a ſmall convent near Tûr, where a church is ſaid to have been buried, and miraculous noiſes ſtill heard, but on viſiting it, in the mere expectation of ſome natural phenomenon, found nothing.

On

On the 18th left Tûr, and on the 22d, at $3\frac{1}{2}$ hours A. M. reached the monaſtery of Sinai. Shot a red-legged partridge. The convent is large, with a good garden, to which there is a ſubterraneous paſſage. Within the walls is a ſmall moſque for the convenience of the Arabs. The mountain now called Sinai is high and abrupt. On the North ſide of it ſome ſnow was viſible. The whole is a very remarkable rock of red granite, interſperſed with ſpots, to which ſoil has been brought by human toil, or waſhed down by rain, and in which grow almond trees, (now in bloom,) figs, and vines. Numerous rills of excellent water guſh from various apertures in the precipice, and wander among the little gardens. Sinai has two ſummits ſomewhat reſembling Parnaſſus, another ſcene of inſpiration; and the one termed St. Catherine, being, it is believed, the higheſt, may be the Sinai of Moſes.

The weather being very clear, I obſerved, from Mount Sinai, the Eaſtern gulph of the Red Sea, which appears very ſmall, and more round and ſhort than is laid down in the lateſt maps.

Returned to Suez and Kahira, meeting with nothing memorable on the route.

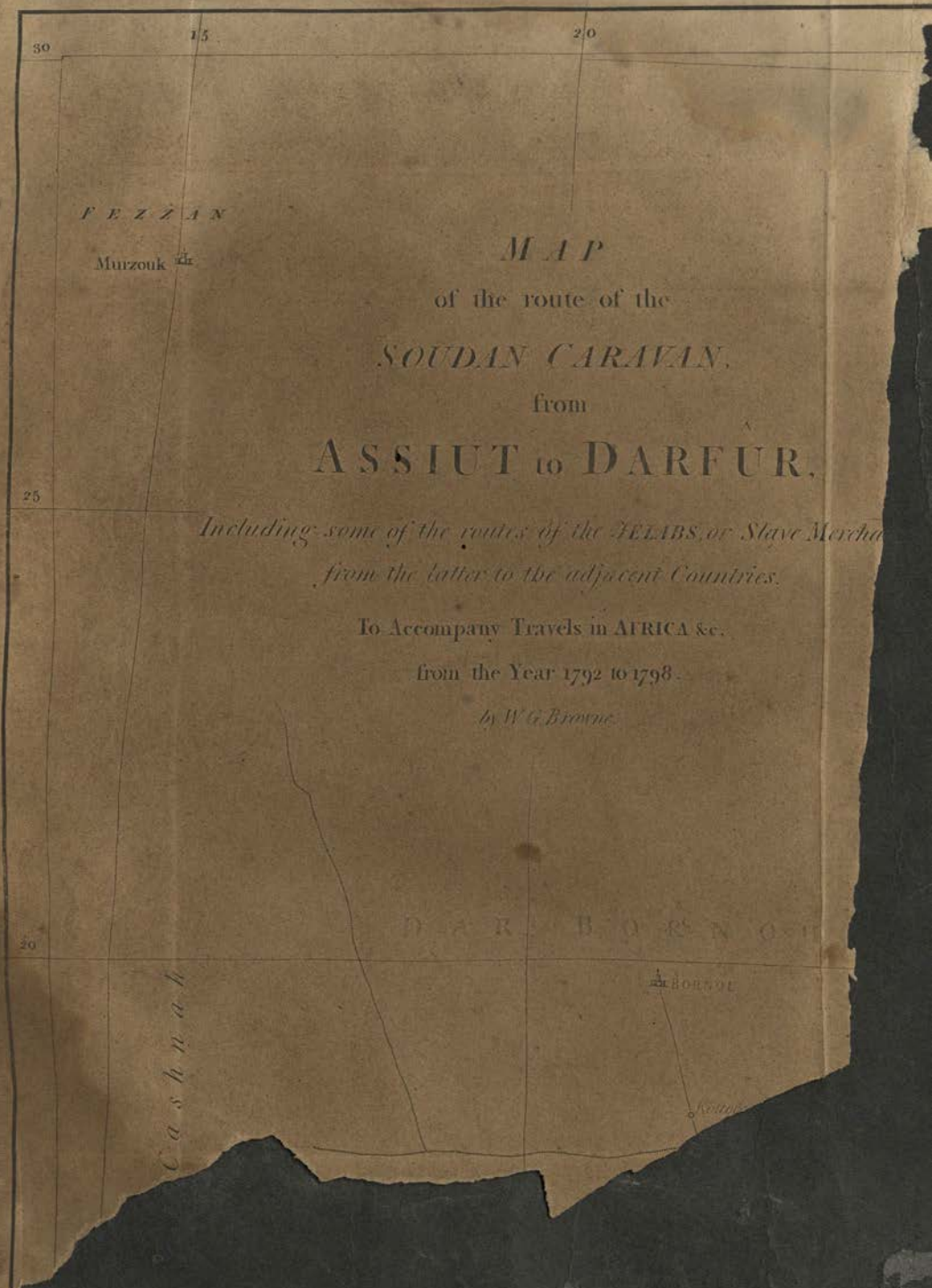
CHAP. XV.

JOURNEY TO DAR-FÛR,

A KINGDOM IN THE INTERIOR OF AFRICA.

Deſign to penetrate into the interior of Africa—Difficulties—Caravan from Soudan or Dar-Fûr—Preparations—Departure from Aſſiût—Journey to El-wah—Mountains—Deſert—Charjé in El-wah—Bulak—Beirîs—Mughes—Deſert of Sheb—Deſert of Selimé—Leghéa—Natrôn ſpring—Difficulties—Enter the kingdom of Fûr—Sweini—Detention—Repreſentations to the Melek—Reſidence—New difficulties—Villany of agent—Sultan's letter—Enmity of the people againſt Franks—El Faſher—Illneſs—Converſations with the Melek Miſellim—Relapſe—Robbery—Cobbé—Manners—Return to El Faſher—The Melek Ibrahim—Amuſements—Incidents—Audience of the Sultan Abd-el-rachman-el-raſhîd—His perſonal character—Ceremonies of the Court.

My views to the South of Egypt having been fruſtrated during the laſt year, I was reduced to the alternative of abandoning any further projects in that quarter, or of waiting for a more ſeaſonable opportunity. As it was reported that ſuch an one would ſoon offer, I did not heſitate to prefer the latter, though ſtrongly diſſuaded from it, as generally happens to thoſe whoſe



MAP

of the route of the

SOUDAN CARAVAN,

from

ASSIUT to DARFUR,

Including some of the routes of the JELABS, or Slave Mercha

from the latter to the adjacent Countries.

To Accompany Travels in AFRICA &c.

from the Year 1792 to 1798.

by W. G. Browne.

whoſe deſigns are any way analogous to mine. The Europeans in this quarter, as well as the natives, being immerſed in commerce from their early years, are unable to conceive the advantages promiſed by voyages of diſcovery, to which no immediate profit is attached; and accordingly as they know the hazard great, and imagine the atchievement frivolous and uſeleſs, even from the beſt motives they are rather inclined to diſcourage, than to animate, any one who undertakes them.

From conviction ſufficiently clear, ariſing both from reading and the ſentiments of thoſe who were beſt informed on the ſubject, that the river whoſe ſource Mr. Bruce deſcribes is not the true Nile, I thought it an object of ſtill greater importance, that the ſource of the more Weſtern river ſhould be inveſtigated. But what might have been a matter of choice, was with me only the reſult of neceſſity. The idea of reaching the ſources of this river, (the Bahr-el-abiad,) laid down in the maps apparently at about two hundred leagues farther South than Sennaar, ſeemed to me ſo hopeleſs, that this object alone would hardly have induced me to undertake ſuch a voyage. I ſhould rather have been inclined to attempt Abyſſinia, and endeavour to certify, as well as circumſtances might permit, how far authentic former narratives had been, and what might offer that was new to European obſervation. For this purpoſe the obvious and moſt eaſy route was by the Red Sea to Maſouah. But all accounts concurred in magnifying the difficulty, and almoſt impoſſibility, of an European paſſing there undiſcovered; and, being diſcovered, of his penetrating any farther.

The

The road from Kahira to Sennaar was the one I ſhould have preferred; but the deſolation and anarchy then prevailing in Nubia, which had prevented me from paſſing the former year, would not probably have allowed me better ſucceſs in this. Beſides, the city of Sennaar was then occupied by the ſlaves of the laſt *Mecque*, or king, who had depoſed and put to death their maſter, and ſtill continued to uſurp the government. By taking the route of Dar-Fûr, I was taught to believe that I might hope for the advantages of a regular government; and with proper management might expect every favour from the monarch. The local inconvenience of being ſo much farther removed from Abyſſinia was indeed obvious; but on the other hand the choice of more than one route was, it ſeemed likely, thereby offered; which, in a place where progreſs is ſo uncertain, and contingencies ſo numerous, would be a matter of no inconſiderable importance.

At the moment of my return from Aſſûan to Aſſiût, the caravan of jelabs from Dar-Fûr, called *Caſſlet-es-Soudân**, the Soudân caravan, arrived at El-wah. It was then reported that the ſale of their merchandize and ſlaves, of which they had no great quantity, would be completed in about two months, and that then they would return home. Their ſtay, however, was protracted during the whole of that winter; and in the month of March 1793 they commenced their departure from Kahira for the Upper Egypt. They were ſlow in collecting all that was

* Soudân in Arabic correſponds to our Nigritia, merely general words for the *country of the blacks*.

neceſſary

neceſſary for the journey, and I made uſe of the time ſo allowed to draw information from various quarters concerning what was requiſite for the voyage. From what cauſe I know not, but at that time the perſons of whom I made enquiry gave no intimation that the treatment of Chriſtians in their country was marked by any aſperity. The late Sultan of Fûr, indeed, as I afterwards learned, had been remarkable for his mildneſs and liberality to all deſcriptions of perſons. But this was not all—a native of Soudân is, in Kahira, the moſt obſequious and ſervile of the human race. He behaves towards a Chriſtian whom he meets there nearly as to one of the true believers. In his own country he repays with intereſt the contempt that has been ſhewn him by the Egyptians.

On the 21ſt April 1793, I ſet out from Bulak, having embarked on the Nile; and on the eighth day, the wind having been often unfavourable, arrived at Aſſiût. The firſt care was to provide camels for the route, and theſe were unfortunately at that time ſcarce. Five however I at length obtained, at about 13l. ſterling each. We had alſo made our proviſion of food, &c. required for the journey; and the caravan having at length aſſembled, after about fifty days the expected moment of departure arrived. It was the hotteſt ſeaſon of the year, and conſequently unfavourable to travelling. Theſe merchants however, diſpoſed as they are to indolence, and governed by preſent ſenſations, when their profit is concerned, eſteem the variations of climate unworthy of a thought: and long habit has familiarized them with ſuch degrees of heat, that what is inſupportable

able to northern nations is with them no ſerious motive for the remiſſion of labour.

The route taken by the Soudân caravan is in part the ſame as that traverſed by Poncet, in the beginning of the preſent century, on his way to Abyſſinia. He paſſed by Sheb and Selimé, and thence ſtriking acroſs the deſart South-eaſt, croſſed the Nile at Moſcho. We continued our march from Selimé, almoſt due South, or with a ſmall variation to the Weſt. Our party having left Aſſiût on the 25th May, encamped on the mountain above it till the 28th, when it proceeded by ſhort ſtages towards El-wah. The jelabs commonly pay the Muggrebines for their protection, or rather for forbearing to plunder them, at the rate of about a patacke for each camel. I refuſed them this tribute, alleging that I was not of the number of merchants who uſually trade to Soudân, but a ſtranger who was employed on buſineſs to the Sultan; and though my refuſal occaſioned a *ſlight diſpute*, the Arabs thought proper to relinquiſh their claim. The camels were heavily laden, and the jelabs travelled ſlowly, and in detached parties, each conſulting his own convenience, till the 31ſt of the ſame month, when we came to Gebel Rumlie, an high rocky mountain, which we were to deſcend. It forms the Weſtern ſide of the ridge, which conſtitutes, as it were, the wall of Egypt, and the Eaſtern boundary of the low deſert, in which lie the *Oaſes*. It conſiſts of a coarſe *tufa*, and is of rugged and difficult deſcent. The road ſeems in many places to have been opened by art. We were a full hour in reaching the bottom. The camels not without great pain carrying their loads on the ſteep declivity, and being often in danger of falling.

From

From the ſummit of this rock the view loſt itſelf in an extenſive valley, conſiſting chiefly of rocks and ſand, but diverſified by ſmall buſhes of the date tree, and other marks of vegetation, near the ſpring where we deſigned to repoſe. Nothing could exceed the ſterility of the mountain we had paſſed. Having reached the plain, it became neceſſary to unload the camels, and allow them ſome reſt. We were employed four hours and a half, the following morning, in paſſing from the foot of the mountain to Ainé Dizé, the firſt place where water is found, and the Northern extremity of the great Oaſis. An hot wind blowing during the meridian hours, the thermometer here ſtood during that time under the ſhade of the tent at 116 degrees.

In marching from Ainé Dizé to Charjé, eight hours were employed. Excepting a ſmall ſpace near the ſpring, all is waſte. The Chabir, or leader, choſe to notify his approach to the town by beating drums, (two of which he had borne before him as marks of his office, and as occaſion might require, to collect the travellers when diſperſed,) and by other tokens of joy, as firing ſmall arms, ſhouting, &c. One of my camels, in deſcending the mountain, had fallen and injured his right ſhoulder, which, as a cure could not ſuddenly have place, obliged me to change him for another.

There is a *Gindi* or officer at Charjé, and another at Beirîs, both belonging to Ibrahim-bey-el-kebir, to whom thoſe villages appertain; and to them is entruſted the management of what relates to the caravan during the time of its ſtay there. We left

Charjé on Friday the 7th of June, and having paſſed another deſert ſpace, after ſix hours reached another village, called Bulak. This is a wretchedly poor place, the houſes being only ſmall ſquare pieces of ground incloſed with a wall of clay, or unburned bricks, and generally without a roof. It furniſhes good water, and the people live by the ſale of their dates. The caravan remained a day at Bulak, and having left it on Sunday the 9th, arrived at Beirîs on Monday the 10th, after nearly fourteen hours march through a barren tract. Here the Chabir thought proper to go through the ſame ceremony as at Charjé.

On the 13th we employed two hours in paſſing from Beirîs to Mugheſs, the laſt village of the Oaſis toward the Southern deſert. We left Mugheſs on the morning of the 15th, and on Thurſday the 20th, in the morning, arrived at Sheb. At this place, by digging to the depth of a few feet in the ſand, is found a ſupply of indifferent water. A tribe of the wandering Arabs, called *Ababde*, who come from the neighbourhood of the Nile, ſometimes infeſts it. Sheb is marked by the production of a great quantity of native alum, as the name imports. The ſurface, near which the alum is found, abounds with a reddiſh ſtone; and in many places is ſeen argillaceous earth. Having left Sheb on the 21ſt, we arrived at Selimé on the 23d. This is a ſmall verdant ſpot, at the foot of a ridge of rocks of no great height, nor apparently extending very far. It affords the beſt water of any place on the route; but though there be verdure enough to relieve the eye from the dry ſterility of the ſurrounding ſurface, it affords no vegetable fit for the ſupport either of man or beaſt. At Selime is a ſmall building, which has apparently

apparently been raiſed by ſome of the tribes reſting there, that place being much frequented by the roving parties paſſing the deſert in different directions. The building conſiſts only of looſe ſtones, but the jelabs related many fables concerning it; as that it had of old been inhabited by a princeſs who, like the Amazons, drew the bow, and wielded the battle-axe, with her own hand; that ſhe was attended by a large number of followers, who ſpread terror all over Nubia, &c.; and that her name was Selimé*.

On the 24th we reſted, and having proceeded the following morning, employed five days more in reaching Leghea. Water there is ſcarce, and far inferior in quality to that of Selimé, having a brackiſh taſte. The camels throughout the caravan began now to be exceſſively weak and jaded, and the Chabir was at a loſs for the true road: for though ſeveral perſons in the caravan had traverſed this deſert ten or twelve times, they were not unfrequently unable to determine which was the right courſe. One of the party was ſent forward to diſcover ſome known object that might be our guide, and after having been abſent thirty-ſix hours he returned. While we remained here we felt much inconvenience from a ſuffocating wind that blew from the South, and raiſed the ſand in clouds. On the 2d of July the caravan left Leghea; and on the eighth, after a ſevere and fatiguing march, reached the Bir-el-Malha or ſalt ſpring. The

* In paſſing the deſert, partly from want of water, partly from being overloaded, (theſe animals being then ſcarce and dear in Egypt,) ſo many camels died, that ſeveral merchants of the caravan were obliged to bury their goods in the ſand near Selimé, whither they afterwards ſent for them.

vicinity of this ſpring is remarkable for the production of *natron*, which ſubſtance appears under different circumſtances, and is of different quality from that of Terané. It is very white and ſolid; and on immerſion in water becomes hot, and diſcharges a great portion of its air.

Small quantities of it are carried by the jelabs to Egypt, where it is ſold at a high price, and is uſed principally in making ſnuff. The water found at this place is very unpalatable, being brackiſh.

A troop of the natives of Zeghawa met us at this well. It is their practice to ſtation a ſmall party there, when caravans are expected, who remunerate themſelves for the fatigue of a ten days journey by ſupplying proviſions, and what elſe may be wanted by travellers, at an exorbitant rate. Many of our companions at this time had great need of their aſſiſtance, as their ſupply had been originally inſufficient, and many camels had periſhed on the road. The vicinity of the Bir-el-Malha is occaſionally infeſted by the Cubba-Beeſh, a wandering tribe, who, mounted on the ſwifteſt dromedaries, rapidly traverſe the deſert, and live by plundering the defenceleſs. As they are, however, unfurniſhed with fire-arms, ſo numerous a body as ours was not in much danger from their attack.

We remained at the Bir-el-Malha till the 12th; on which day we left that place, and travelled with little interruption till the 20th, and then encamped at a ſpot called Medwa, where however is no ſupply of water. One of my camels having fallen,

fallen, we were obliged to purchaſe water of the *Mahréa* Arabs* whom we met, or to take up what had lodged in cavities on the earth, in conſequence of the rains which were then beginning to fall.

On the 23d we came to the firſt ſprings within the limits of Fûr, which are in this place called Wadi Maſrûk. The white ant, *Termis*, was here exceedingly vexatious, building his covered way to every thing within the tent, and deſtroying all within his reach. This, together with the rains, which were now increaſing, and began to pour in a torrent through the valley, obliged us to abandon the tents, and take ſhelter in the next village, (Sweini,) where I obtained an apartment in the houſe of Ali-el-Chatîb, one of the principal merchants eſtabliſhed in the country. In it I paſſed eight or ten days, not having arrived at Cobbé, one of the towns whither the jelabs chiefly reſort, till the ſeventh of Auguſt.

At Sweini reſides generally a Melek or governor on the part of the Sultan of Dar-Fûr; and there all ſtrangers, as well as merchants of the country, coming with the caravan, are obliged to wait, till the pleaſure of the monarch in diſpoſing of them be known.

Coming as I did under conſiderable exceptions from the general rule of merchants trading to that country, and, in the

* The *Mahréa* Arabs have the art of making wicker baſkets, of ſo cloſe a texture, that they carry in them milk, water, bouza. Much of the earthen ware made by the people of Dar-Fûr is glazed, I know not with what compoſition.

Arabic

Arabic language, rather as *Daif-es-Sultan*, the king's ſtranger, in which light the people of the country had hitherto viewed me, I expected to obtain, without delay, permiſſion to continue my journey to the royal reſidence. I obſerved to the Melek of Sweini and other public officers, in one among many converſations I had with them, that "intending to viſit the Sultan, I ſhould hardly have expected to be put back with frivolous excuſes, as the nonpayment of duties which you dare not explicitly demand of me, and tributes under the name of preſents, which have never yet been exacted of a ſtranger. If any duties be payable, beyond what have already been diſcharged, you are perfectly at liberty to detain all, or ſuch part, of the articles I bring with me, as you judge ſufficient to anſwer your claim; but not to refuſe me permiſſion to go to the Sultan, with whom I have buſineſs. Or if other reaſons operate to prevent my requeſt being complied with, and any ſuſpicions prevail relative to my views in coming here, I deſire, without further delay, to be furniſhed with the means of returning to Egypt, before I ſuffer, as commonly happens to ſtrangers, from the effects of the climate, while I am yet in the habit of travelling, and while the funds are yet unexhauſted which ſhould ſupport me in my progreſs farther."

The miſrepreſentations which had been made concerning me, and which had by this time reached the Sultan, manacled the hands of the Melek, and prevented my remonſtrance from having any effect. But candour and ingenuouſneſs have no part in the character of ſlaves; and the antient obſervation is moſt juſt, that "when a man becomes a ſlave he loſes half his virtue."

virtue." I therefore remained in perfect ignorance of the reaſons of my detention. Perhaps indeed, without implicating himſelf, the Melek could not have declared them; or perhaps he was not thoroughly informed as to their nature. The plot that had been laid againſt me might indeed have deceived much abler heads than theirs, on whoſe caprices my fate depended.

Finding no mode of advancing, till the reſt of the caravan had obtained the ſame permiſſion, I reſolved to follow the example of the other jelabs, and wait patiently the event. The houſe I was in conſiſted of a multitude of diſtinct apartments, built with clay, and covered with a ſlanting thatched roof, but not cloſed by doors. The hoſpitality of the owner allowed all who could find place in it to lodge themſelves without diſtinction. At length, after the expiration of about ten days, an order from the Sultan arrived, directing that all the jelabs ſhould be allowed to proceed to their houſes on paying the duties aſſeſſed on them.

The circumſtances attending myſelf were peculiar; and many of the diſadvantages I had to contend with could not be well foreſeen: it is therefore neceſſary to mark them, that if any occaſion ſhould offer they may be ſerviceable to others, and for this reaſon they ſhall be detailed at conſiderable length.

Before leaving Kahira I was appriſed, that all commerce in Dar-Fûr was conducted by means of ſimple exchange. To carry on this in ſuch a way as not to be groſsly defrauded, eſpecially

eſpecially having my attention engroſſed by other objects, and in utter ignorance of the articles fit for bargain and ſale in this country, ſeemed wholly impoſſible; I therefore ſought for a perſon who might go through this buſineſs for me, at leaſt with ſome ſhare of probity. Such a one aroſe to the notice of my friends there; and knowing nothing more of the man, as indeed I could not know any thing more, than the character they gave of him, I took him on the general recommendation of being honeſt, and underſtanding the buſineſs in which he was likely to be employed. The perſon recommended had been a ſlave-broker in the market of Kahira; a circumſtance which, had it been known to me earlier, would probably have prevented my employing him. Till the moment of departure I had obſerved in him keenneſs but no fraud, and in general that ſubmiſſive acquieſcence and abſolute devotion to the will of the ſuperior, for which the lower claſs of Kahirines are externally, at leaſt, remarkable. The hour for commencing our march, however, ſeemed with him the ſignal for diſobedience and inſulting behaviour; and we were not yet far removed from the confines of Egypt, when this miſconduct was carried to ſuch an exceſs that I once levelled my gun at him with a view of inſpiring terror. The merchants around us interfered, and for the time this paſſed off; but the man only ſought an opportunity of revenge, which the prejudices of the people of Soudan, in direct oppoſition to my former information, too ſoon afforded him means to gratify.

The letters with which I was provided for different merchants in this diſtrict, under whoſe roof I might have had a ſafe lodging,

lodging, could be of no uſe to me till I had ſeen the Sultan; for till then no perſon knew in what character to receive me. The object of this man therefore was to prevent my introduction to the Sultan, and to preclude me from any opportunity of repreſenting my caſe. We were no ſooner arrived at Sweini, than he found means to employ one of his aſſociates, who had been ſome years eſtabliſhed in the place, to go to the monarch, and infuſe into his mind ſuſpicions of me as a Frank and an infidel, who came to his country for no good purpoſe, and whoſe deſigns it behoved him to guard againſt; and to ſuggeſt to him that it would not be proper I ſhould remain at large, nor yet immediately come to his preſence, but that ſome perſon ſhould be commiſſioned to watch over and report my actions, and thus fruſtrate my ſuppoſed evil intentions. He added, as I afterwards found, many anecdotes, falſified or exaggerated, of the inquiries I had made, the way I had been employed, and my general behaviour on the road.

Nor was the villain himſelf idle during the time his coadjutor was thus laudably engaged. I have already mentioned that there were no doors to the apartments of the houſe we were in. He took advantage of this circumſtance and my momentary abſence, to take out of a box which had been broken on the road a quantity of red coral, the moſt valuable article in my package. As the box remained locked, it was not till long after that I diſcovered this loſs. By the help of this commodity he expected to make his way with the great. At the end of a few days this agent returned, bearing a ſpecious letter impreſſed with the Sultan's ſeal, ordering that no officer on the

road ſhould preſume to detain me, or to take any thing from me, till I came to the houſe of *Ibrahim-el-Wohaiſhi*, (the name of this very agent,) in Cobbé, where I was to reſt myſelf, till further orders ſhould be given for my admiſſion to his preſence. I was not indeed at that time privy to the plot, yet if I could have obtained a knowlege of it, it might not have been eaſy immediately to counteract its influence; nevertheleſs I ſuſpected ſomething might have been practiſed againſt me.

An order from the deſpot, which while it was to protect me from his officers on the road, obliged me to confine myſelf to a particular ſpot, was a matter of ſurpriſe to me; but ſubmiſſion was unavoidable, as I was at that time unprovided even with the means of remonſtrance. Had the machinations of my adverſaries, which went much farther than my confinement, having been actually employed againſt my life, been at that time known to me, this ſeverity would not have cauſed any aſtoniſhment, and the means of redreſs might have been leſs doubtful. But ſuſpenſe filled the void of poſitive ſuffering—a ſuſpenſe to which no apparent remedy ſuggeſted itſelf. Thoſe who had known me in Egypt or on the road were diſperſed to the Eaſt and Weſt, and the people of the place were ill diſpoſed to form any communication with me, being filled with religious horror of one ſuppoſed an infidel, but of yet undefined impiety, and whoſe colour, variouſly regarded as the ſign of diſeaſe, the mark of divine diſpleaſure, or at leaſt, the unequivocal proof of inferiority of ſpecies, had averted their wonted hoſpitality, cloſed their compaſſion, and inflamed their perſonal pride and religious fury.

It

It was in this ſituation that, ſeeing no means of immediate relief, I began to feel impatience; which, as I continued in a ſtate of perfect inactivity, communicated the more rapidly its pernicious influence to my ſtate of health. On the fourteenth day after my arrival, I was attacked with a violent fever, attended with extreme pain in the head. How long it laſted I cannot preciſely ſay, having on the ſecond day loſt my recollection. It was afterwards recalled by the effect of a dyſentery, which laſted for two days, and left me too weak to aſſiſt myſelf. I had reflection enough to know, that of the aliments there to be procured, ſcarcely any could be found that would not be pernicious. After the firſt attack therefore, I confined myſelf to the uſe of bark and water, which laſt I drank in great quantities.

A little more than a month had elapſed, when the ſymptoms appearing to diminiſh, I again preſſed to be permitted to viſit the reſidence of the Sultan. But I had reaſon to regret my impatience; for having at length obtained leave, I proceeded to El Faſher, only to repeat my ſuffering. The rainy ſeaſon was almoſt at an end, but the air, which ſtill continued inſalubrious, fatigue, and anxiety renewed the malady, which, after extreme abſtinence, and having gone through the ſhort catalogue of remedies which I had had the precaution to take with me, I found unabated. Exceſſive headachs, laſſitude, thirſt, occaſional conſtipation, ſucceeded by extreme irritation of the viſcera, continued for ſeveral months to ſhew the inefficacy of my precautions, and to incapacitate me from all perſonal exertion. At length the heat of the enſuing ſummer gradually increaſing, and

producing regular and continued tranſpiration, and the ſtate of the air then meliorated, having removed the cauſe of indiſpoſition, it was not long before I gained a certain degree of ſtrength.

Arrived at El Faſher, I was firſt introduced to the Melek *Miſellim*, one of the principal miniſters. This man, when young, had been a ſlave, and engaged in domeſtic offices of the palace, but having been detected uſing ſome familiarities with one of the women, the monarch had ordered him to be deprived of the enſigns of manhood. Ignorant and uneducated, he appeared to have a certain quickneſs of apprehenſion, which, together with uncommon gaiety of humour, had rendered him acceptable at court, where he appeared more as a buffoon than a miniſter of ſtate. He received me with a rude ſtare as an object he was unuſed to, which was followed by a mingled ſmile of contempt and averſion. He was ſeated with ſome other of the royal attendants, under a kind of awning of cotton cloth, on a mat ſpred upon the ſand. After the common ſalutations, the Melek and his company entered into converſation on the nature of my viſit to the country; and each made his remarks on my perſon, and offered his conjectures as to my character and intentions.

Their converſation was partly carried on in their vernacular idiom, partly in Arabic. At length a wooden bowl of *polenta*, and another of dried meat, were ſet before them. My illneſs deprived me of all inclination to eat; and obſerving the company not much inclined to invite me to join them, and yet embarraſſed how to avoid that ceremony, I relieved them by declining

declining it, and deſiring them to begin. When they were ſatiated, and they loſe no time in eating, a great number of fooliſh queſtions were aſked me about Europe, ſome of which I waved, and ſatisfied them as to others in the beſt manner I was able.

One of the principal queſtions was, whether the Engliſh paid the Jizié to the Othman Emperor? This, as is well known, is a capitation tax, paid by the Greeks and others, for liberty to worſhip after their own manner. I replied, that England was ſo remote from the Imperial dominions, that no war between the two countries could well have place, till all the reſt of Europe ſhould have ſubmitted to the Mohammedan arms, which had not hitherto come to paſs: but that, for the purpoſes of trade, the inhabitants of the one country frequented the other, and by mutual agreement were conſidered as perſonally ſecure; that preſents were occaſionally made by the Britiſh King to the Emperor, in token of amity, but not as a mark of ſubjection; and that the latter, on his part, as it did not appear that the decrees of the Almighty had fixed this as the moment of general converſion to the true faith, in virtue of his diſpenſing power, and ſwayed by the general law of hoſpitality to ſtrangers, ſanctioned by the authority of the Prophet, judged it lawful, and even a matter of political expediency, to tolerate ſuch Europeans as conducted themſelves inoffenſively in his dominions, though they did not pay the Jizié. I thought it neceſſary to enter into this explanation of the terms on which I conceived myſelf to ſtand in relation to them, having by this time learned how rigidly they were diſpoſed to adhere to the letter of the Prophet's

Prophet's *dictum*, viz. that no infidels are to be ſpared but ſuch as pay the capitation tax. When I obſerved they grew tired of aſking queſtions, I ſeized the opportunity of explaining why I came there, and what favour I expected would be ſhewn me.

"Melek," ſaid I, "having come from a far diſtant country to Miſr, (Kahira,) I was there made acquainted with the magnificence, the extended empire, and, above all, the juſtice and hoſpitality of the King Abd-el-rachmân, whoſe dominion be eternal! Having been uſed to wander over various countries as a *derwiſh*, to learn wiſdom from the aged, and to collect remedies for diſeaſes from the herbs that ſpring in various ſoils, I grew deſirous of ſeeing Dar-Fûr. I was told that my perſon and property would be ſecure, and that permiſſion would be given me to go wherever I might think proper. Since my arrival within the confines, I have found that all theſe aſſurances were *fallacious*; my inclinations have been thwarted, my perſon treated with indignity, and my property plundered, while compliance has been refuſed even to my moſt reaſonable demands. I aſk redreſs.—What I have already ſuffered from the officers of the Sultan is paſſed, and cannot now be remedied, but I deſire protection for the future. I deſire the puniſhment of the man who has robbed me, and reſtitution of what has been taken. Nor is this all, I particularly deſire permiſſion to go to Sennaar, in order to proceed to Habbeſh. I was prevented from going there laſt year by the ſtraight road. Habbeſh is a Chriſtian country, abounding in ſlaves and gold. There are alſo many herbs valuable in medicine. Being there, I may eaſily join my countrymen,

merchants

merchants who come to Moccha, in the Bahr Yemeni. I deſire the Sultan will allow me to proceed thither; and, if it be neceſſary, grant me his protection, and three or four perſons, deſerving confidence, to attend me to the frontiers of Kordofân. I have a ſmall preſent to offer him, conſiſting of ſuch things as my circumſtances permitted me to bring—I hope he may not refuſe to receive it, and to grant me the favour I aſk." He anſwered—" Merchant, you are welcome to the *Dar*—The King is kind to ſtrangers, and he will favour you in all you wiſh. Whatever you want you have only to demand. He has ordered a ſack of wheat and four ſheep to be ſent you.—At this time it is not poſſible to paſs through Kordofân—The Sultan has a great army there, and when the country ſhall be in ſubjection to him you may paſs unmoleſted. When you are admitted to his preſence, you will tell him who has robbed you, and what you have loſt, and he will cauſe it to be reſtored." It was now the hour of prayer, and when the company commenced their ablutions I retired.

During three or four days enſuing I ſuffered ſo violent a relapſe as to be unable to perform the common offices of life, and even to ſuppoſe that it was nearly at an end. The moment any ſymptom of amelioration appeared, I ſent word to the Melek that it was my wiſh to be introduced to the Sultan, and then as ſoon as poſſible to be diſmiſſed. No reply was made to this meſſage; but the following day he came to the tent with ſome of his attendants, and deſired to ſee the merchandize that I had brought with me. As to part of the articles, conſiſting of wearing apparel ſuited to the great, &c. I very readily complied.

plied. But this was not ſufficient—The Melek inſiſted alſo on ſeeing the contents of a ſmall cheſt, which chiefly held articles uſeful to myſelf, but not deſigned for ſale. There were alſo in it ſome Engliſh piſtols, of which I intended to avail myſelf as preſents at Sennaar, or wherever elſe I might be able to penetrate. I therefore poſitively refuſed to open the cheſt. He then threatened to have it broke open—I remained unmoved—At length his attendants proceeding to break it open, *Ali Hamad*, the man who was with me, with his uſual villany, took the key from its concealment and opened the box. Every thing was taken out, and examined minutely—many ſmall articles appeared no more. The piſtols were reſerved to be taken by the Sultan, (after a violent but fruitleſs altercation,) at the valuation made by his own ſervants; and my teleſcopes, books, of which they knew not the uſe, wearing apparel, &c. were graciouſly left me.

The valuation was to be made the following day, which was done quite againſt my conſent, and in contempt of my warmeſt remonſtrances. Some part of the articles were ſtated at their full value, and others far below it. The whole was eſtimated at thirty-eight head of ſlaves, being at the market-price worth about eighty, excluſively of a preſent of value for the Sultan. A pair of double-barrelled piſtols, ſilver-mounted, which had coſt twenty guineas in London, were valued at one ſlave, which is commonly purchaſable, by thoſe who are experienced in that traffic, for the value of fifteen piaſtres in Egyptian commodities. On this I exclaimed, that if they meant to plunder, and bargain and ſale were not conducted in this country by

conſent

conſent of the parties, but by force, it would be better to take the whole gratis.—No anſwer was made, but the day following two camels were brought me as a preſent.

The violent manner in which my property had been ſeized, and the general ill-treatment I had received, much augmented the diſorder, already ſevere. I had now been fifteen days in the tent, expoſed to great variations of temperature, it being at the cloſe of the rainy ſeaſon, and ſo entirely diſregarded, that though tormented with thirſt, I could rarely obtain water to drink. I judged that the only means of reſtoration which remained were, to return to Çobbé, and avail myſelf of the ſhelter of a clay-houſe, and that privacy and quiet, the want of which I had ſo ſenſibly felt. Being in poſſeſſion of the greater part of my property, and having left me only ſo much as would ſupply the wants of a few months, the Melek did not ſeem very anxious about my ſtay. I hired two Arabs, and with the camels that had been given me, and the property that remained, made my way on the third day to the place whence I came.

In the intervals of my illneſs, I viſited the chief perſons of the place; and as the eyes of the people became habituated to me, I found my ſituation growing ſomewhat more tolerable. Idle, as I certainly was, during this winter, with reſpect to the immediate objects of my voyage, I grew of courſe more familiar with the manners and particular dialect of the country; for the Arabic, which is ſpoken here, differs mate-

rially from the vernacular idiom of Egypt. I ſeldom, indeed, joined in the parties where *Meriſi** was introduced, becauſe it was important not to hazard becoming concerned in the riots, which are the frequent conſequence of their inebriation. But I was often diverted by the mode of conducting a bargain, which ſometimes laſts for ſeveral hours; and I liſtened, perhaps not wholly without inſtruction, to their legal arguments, and the cool diſcuſſions of right, which are the conſequence of often ſubmitting diſputes to arbitration. I could ſmile at the quibbling diſtinctions, by which the niceties of external obſervance are ſettled; but I had generally reaſon to be ſatisfied with their theory of morals.

It is uſual for the graver men, during the heat of the day, to ſit and converſe under a ſhed erected for the purpoſe. When convaleſcent, I ſeldom failed to be of this party; for though the converſation contained few ſallies of wit, much leſs profundity of obſervation, yet it was carried on without ill-humour, with mutual forbearance, and on the whole in an equable courſe. Perhaps indeed the ſociety appeared leſs dull, as diſſipating reflections which my ſituation rendered unpleaſant.

The following ſummer (1794) having in ſome degree recovered my ſtrength, I determined to go and reſide for a time near the Sultan, as well to have an opportunity of ſupplicating for redreſs of what I had already ſuffered, as to ſeize any mo-

* A fermented liquor, called *Bûza* or *Meriſi*.

ment

ment that might offer of preſſing my requeſt for permiſſion to advance. On leaving the houſe which I had inhabited at Cobbé, a diſpute had ariſen with the owner of it, who wanted me to ſign a declaration that nothing had been loſt during my reſidence in his houſe. This, which was directly the reverſe of the truth, I refuſed to do; and in conſequence he called an aſſembly of *Fukkara* or ſacred judges. The reſult, after much conteſt, ſerved to ſkreen him from the reſponſibility legally attached to his conduct, without averting the charge, and determined me never to return to his roof.

On my arrival at El Faſher, my good friend the Melek Miſellim being employed by his maſter in the South, I went under the protection of the Melek *Ibrahim*, one of the oldeſt perſons in authority there, and lodged myſelf (as all ſtrangers are obliged to lodge in the incloſure of ſome of the natives) in the houſe of a man named *Muſa*, now only an inconſiderable officer, though one of the ſons of Sultan *Bokar*. This Muſa was one of the moſt upright and diſintereſted men I have known in that country, and indeed among the Mohammedans of any country. Calm and digniſied in his demeanour, though poor and deſtitute of power, he never inſulted, though his religion taught him to hate. No motive could have been ſtrong enough to induce him to eat out of the ſame plate with a Caffre, but he was punctilioufly obſervant of the rights of hoſpitality which that religion alſo dictated, and daily provided me with a portion of food from his kitchen. He often ſaid that, as it was a precept of my faith to hate the Prophet, he was bound to encourage

the ſame ſentiment towards me; but that he was neither obliged to injure me, nor excuſed in doing ſo.

The Melek Ibrahim is a man of about ſixty years of age, tall but not athletic, and characteriſed by the roughneſs rather than the expreſſion of his features. He has no beard, and the little hair which remains either on his head or face is grey. His manners and even the motions of his body are ungraceful, and without the eaſe of ſuperior rank, or the majeſty of ſuperior intellect. Yet his underſtanding ſeems clear and comprehenſive, and his ſagacity not unworthy the ſtation aſſigned him—one of the firſt in the empire. He is indeed a bigot in matters of faith, but in all that concerns not the prevailing ſuperſtition, his judgment is cool, and little liable to error. He once held the reputation of integrity above the reſt of his order, but his preſent riches render this character ambiguous. Generoſity, however, holds no place among his virtues. The uniform tenor of his life is governed by mean avarice; and though the moſt opulent man in the empire, except the Sultan, ſo little does he poſſeſs of Arabian hoſpitality, that the man uſed to be regarded as unhappy who went ſupperleſs to his evening councils. He had never yet ſeen a Frank, and regarded me nearly as the Britiſh or French commonalty view the dwarfiſh Goîtres of the Alps. I could collect from his converſation that he looked on Europeans as a ſmall tribe, cut off by the ſingularity of colour and features, and ſtill more by their impiety, from the reſt of mankind.

When

When I entered the court where he was ſitting, he bad me welcome, and received with complacency a preſent which, in compliance with cuſtom, I brought on the occaſion. He even thanked me for it; but expreſſed ſtrong ſurpriſe at my journey to Dar-Fûr. I complained of the injuries done me, and he aſſured me of redreſs for the paſt, and protection for the future. At the ſame time it was clear that he eſteemed the preſent a tribute, and conceived that perſonal ſafety was more than I could reaſonably expect. His conduct afterwards was a further proof of his ſentiments: for though I remained at El Faſher three entire months, I ſaw him only when I forced myſelf on his notice, and experienced no return of civility, much leſs any compenſation for what I had already ſuffered.

During this time I was ſolicitous to attend regularly the levees of the Sultan, which are from ſix in the morning till ten; but could very rarely obtain admittance, and when I did had no opportunity of ſpeaking. Whether the general prejudice againſt me, or the machinations of my enemies, produced this pointed diſregard, which, as was ſaid, a ſtranger ſcarcely ever experienced before, circumſtances afforded no ſufficient ground to decide. I ſuſpected the former; but probably both had their ſhare.

On returning to my temporary habitation, a ſhed, as was uſual with me on the ſun's approach to the meridian, fatigued with heat, oppreſſed with thirſt, and not without inclination for food, my repaſt was commonly a kind of bread gently acid, moiſtened with water. I grew acquainted with a few of the people

people who attend the court, as well as with many ſtrangers who were ſuitors there. Their converſation ſometimes amuſed me, but more often I found their continued and unmeaning queſtions haraſſing and importunate, and their remarks either abſurd or offenſive. The tædium of ſolitude, unfurniſhed with the means to render it agreeable, was however removed. I occaſionally frequented the markets, which are uſually held from four o'clock in the afternoon till ſunſet. But my perſon being there ſtill ſtrange, the crowd that aſſembled inclined me to a precipitate retreat.

The Fûrians here ſeemed unacquainted with the ſports of the field. I occaſionally went out with a gun after the commencement of the rainy ſeaſon, when the face of the country became green; but little offered itſelf worthy attention, either in the animal or vegetable kingdoms. During the early part of the ſummer the earth had been parched, and deſtitute of all vegetation.

After waiting in fruitleſs expectation at El Faſher, as the time of my departure was drawing near, an accident happened, which, though not of the moſt pleaſing kind, contributed to make me noticed, and obtained for me at length an interview with the Sultan.—The ſlaves of the houſe uſed frequently to collect round me, as if to examine a ſtrange object—I joked occaſionally with them, without any other view than that of momentary relaxation. One day as I was reading in the hut, one of them, a girl about fifteen, came to the door of it, when, from a whim of the moment, I ſeized the cloth that was round her waiſt,

waiſt, which dropped and left her naked. Chance ſo determined that the owner of the ſlave paſſed at the moment and ſaw her. The publicity of the place precluded any view of farther familiarity, but the tumult which ſucceeded appeared to mark the moſt heinous of crimes, and to threaten the moſt exemplary vengeance. The man threw his turban on the earth, and exclaimed, "Ye believers in the Prophet, hear me! Ye faithful, avenge me!" with other ſimilar expreſſions.—"A Caffre has violated the property of a deſcendant of Mohammed;" (meaning himſelf, which was utterly falſe.) When a number of people was collected around him, he related the ſuppoſed injury he had received in the ſtrongeſt terms, and exhorted them to take their arms and ſacrifice the Caffre. He had charged a carbine, and affected to come forward to execute his threats, when ſome one of the company who had advanced fartheſt, and ſaw me, called out to the reſt that I was armed, and prepared to reſiſt.

It was then agreed among the aſſembly that ſome method of puniſhment might be found, that promiſed more ſecurity and profit to the complainant, and would be more formidable to the guilty. The man whom I have already mentioned as my broker was to take the ſlave, as if ſhe had really been violated*, and agreed to pay whatever her maſter ſhould charge as the

* By the law of the Prophet, any illicit connection with the female ſlave of another makes the perſon guilty reſponſible for her value to the owner. Thus the perſonal injury is expiated. The public offence of *Zinna*, whoredom, incurs a puniſhment varying according to the character and circumſtances of the offender; but the poſitive teſtimony of four witneſſes is neceſſary to eſtabliſh this fact.

price.

price. The latter had the modeſty to aſk ten head of ſlaves. He was then to make his demand on me for the value of ten ſlaves, and if I carried the matter before the Cadi, which he ſuppoſed I ſhould hardly venture to do, he had ſuborned witneſſes to prove that I had received of him property to that amount.

On my removal from Cobbé to El Faſher, I had cauſed my ſmall remaining property, among which were few articles of value, but many of much uſe to me, to be lodged in the houſe of *Hoſſein*, (the owner of the ſlave,) and his companion. On my return thither, which happened within a few days after the accident, I claimed it: they reſiſted, as they alleged, at the ſuit of my broker, and would not deliver it till the value of ten ſlaves ſhould be paid to him. I had from the firſt conſidered their conduct as ſo violent, that if it reached the ears of the government, the claim muſt unqueſtionably be abandoned: and indeed my adverſaries had only reſted their expectations on the timidity which they had been accuſtomed to obſerve in Chriſtians of the country, whoſe accuſation and condemnation are in fact the ſame. I had not neglected to give the tranſaction all the notoriety I could, without having recourſe to public authority, and thoſe to whom I had applied were decidedly in my favour: I therefore now went to my adverſaries, Hoſſein and his companion, and in their preſence offered to Ali Hamad a promiſſory note for the value of ten ſlaves, at the market price on my arrival in Kahira. It was refuſed; and my cheſt, in which were ſome German dollars and other articles, was ſtill detained by them; the reſt was given up.

In

In the mean time much had been ſaid on the ſubject, both among the natives and foreigners; and the flagrant injuſtice I was likely to ſuffer forcibly ſtruck all that were not in a ſtate to profit by it, but none more than the Egyptian merchants: they were indignant to ſee that ſo enormous a penalty ſhould be forfeited to thoſe who had no claim but effrontery to demand it; and that they had no ſhare, and were too numerous to expect to be all rewarded for connivance; accordingly ſome of them were diligent in carrying the news to the monarch.

It is not to be imagined that he would have moved in the buſineſs, from any love of juſtice, or commiſeration with the ſufferings of a perſon to whom himſelf had ſhewn ſuch pointed diſregard, not to ſay manifeſt injuſtice. But he was told that the Franks enjoyed great favour with the Senjiaks, and that whatever one of their number ſuffered in Fûr, might be retaliated on the jelabs on their arrival at Kahira, with very little effort, by getting their property there ſeized by the magiſtrate, either as an indemnification for what ſhould have been loſt, or a ſecurity for what might happen. Add to this, he thought his own dignity compromiſed, ſhould a foreigner thus be permitted to vindicate himſelf by force in his country. I had indeed been told that the Sultan was appriſed of the tranſaction previouſly to my departure from El Faſher, and that he intended to grant me redreſs; but after waiting about fifteen days without hearing any thing farther of his intentions, weary of ſuffering, I determined to return. I had been there but a ſhort time when a *fulganawy* (meſſenger) arrived expreſs from the court, with orders for me to repair to El Faſher immediately. The object of

the meſſage was kept in profound ſecrecy, nor could I diſcover whether it portended good or evil. I left Cobbé the ſame evening, and arrived at the end of my journey the following day about noon.

I repaired as before to the Melek Ibrahim, who on the following day introduced me at the public audience. The Sultan, as he retired to the palace after it was over, ordered all the parties to appear. Being come within the inner court, he ſtopped the white mule on which he was mounted, and began a ſhort harangue, addreſſing himſelf to Hoſſein and Ali Hamad, my ſervant, in which he cenſured, in a rapid and energetic ſtyle, their conduct towards me.—"One," ſaid he, turning to Ali, "calls himſelf Wakîl of the Frank; if he were a Sherîf and a Mûſlîm, as he pretends, he would know that the law of the Prophet permits not a Mûſlîm to be Wakîl to a Caffre: another calls himſelf his friend—but both are agreed in robbing him of his property, and uſurping the authority of the laws.—Henceforth I am his Wakîl, and will protect him." He then ordered all the parties to repair to the houſe of Muſa Wullad Jelfûn, Melek of the jelabs, under whoſe appropriate juriſdiction are all foreign merchants. Here it may not be improper to relate briefly how I had been before received by the Sultan.

On my firſt audience I was too ill to make much obſervation: I was ſeated at a diſtance from him; the viſit was ſhort, and I had no opportunity of opening a converſation. He was placed on his ſeat (*cûrſi*) at the door of his tent. Some perſon had mentioned to him my watch, and a copy of Erpenius's Grammar, which

which I had with me. He aſked to ſee both; but after caſting his eyes on each he returned them. The preſent I had brought was ſhewn him, for which he thanked me, and roſe to retire.

During the following ſummer, the firſt time I got admiſſion to him, he was holding a diwan in the outer court. He was then mounted on a white mule, clothed with a ſcarlet *Beniſh*, and had on his head a white turban; which however, together with part of his face, was covered with a thick muſlin. On his feet were yellow boots, and the ſaddle on which he was ſeated was of crimſon velvet, without any ornament of gold or ſilver. His ſword, which was broad and ſtraight, and adorned with an hilt of maſſy gold, was held horizontally in his right hand. A ſmall canopy of muſlin was ſupported over his head. Amid the noiſe and hurry of above a thouſand perſons who were there aſſembled, I was unable to make myſelf heard, which the nature of my ſituation obliged me to attempt, though not exactly conformable to the etiquette of the court, that, almoſt to the excluſion of ſtrangers, had appropriated the diwan to the troops, the Arabs, and others connected with the government.

On another occaſion I contrived to gain admittance to the interior court by a bribe. The Sultan was hearing a cauſe of a private nature, the proceedings on which were only in the Fûrian language. He was ſeated on a kind of chair, كورسي, which was covered with a Turkey carpet, and wore a red ſilk turban; his face was then uncovered: the Imperial ſword was placed acroſs his knees, and his hands were engaged with a chaplet of red coral. Being near him I fixed my eyes on him, in order to

have a perfect idea of his countenance, which, being ſhort-ſighted, and not thinking it very decent to uſe a glaſs in his preſence, I had hitherto ſcarcely found an opportunity of acquiring. He ſeemed evidently diſcompoſed at my having obſerved him thus, and the moment the cauſe was at an end, he retired very abruptly. Some perſons to whom I afterwards remarked the circumſtance ſeemed to think that his attendants had taught him to fear the magic of the Franks, to the operation of which their habit of taking likeneſſes is imagined by ſome of the Orientals to conduce. He is a man rather under the middle ſize, of a complexion aduſt or dry, with eyes full of fire, and features abounding in expreſſion. His beard is ſhort but full, and his countenance, though perfectly black, materially differing from the negro; though fifty or fifty-five years of age, he poſſeſſes much alertneſs and activity.

At another of my viſits I found him in the interior court, ſtanding, with a long ſtaff tipped with ſilver in his right hand, on which he leaned, and the ſword in his left. He then had choſen to adorn his head with the folds of a red ſilk turban, compoſed of the ſame material as the weſtern Arabs uſe for a cincture. The Melek Ibrahim preſented him, in my name, with a ſmall piece of ſilk and cotton, of the manufacture of Damaſcus. He returned anſwer, *Barak ulla fi!*—May the bleſſing of God be on him!—a phraſe in general uſe on receiving any favour, and inſtantly retired, without giving me time to urge the requeſt of which I intended the offering ſhould be the precurſor. It is expected of all perſons that, on coming to El Faſher, they ſhould

ſhould bring with them a preſent of greater or leſs value, according to the nature of the buſineſs in hand. It is no leſs uſual before leaving the royal reſidence, to aſk permiſſion of the Sultan for that purpoſe. With this latter form, which was to me unpleaſant, I ſometimes complied, but more frequently omitted it. But on this occaſion, having been long reſident there, I thought fit to make a laſt effort to promote my deſign. The day preceding that which I had fixed for my return happened to be a great public audience. I found the monarch ſeated on his throne (*cúrſi*), under a lofty canopy, compoſed not of one material, but of various ſtuffs of Syrian and even of Indian fabric, hung looſely on a light frame of wood, no two pieces of the ſame pattern. The place he ſat in was ſpread with ſmall Turkey carpets. The Meleks were ſeated at ſome diſtance on the right and left, and behind them a line of guards, with caps, ornamented in front with a ſmall piece of copper and a black oſtrich feather. Each bore a ſpear in his hand, and a target of the hide of the hippopotamus on the oppoſite arm. Their dreſs conſiſted only of a cotton ſhirt, of the manufacture of the country. Behind the throne were fourteen or fifteen eunuchs, clothed indeed ſplendidly in habiliments of cloth or ſilk, but clumſily adjuſted, without any regard to ſize or colour. The ſpace in front was filled with ſuitors and ſpectators, to the number of more than fifteen hundred. A kind of hired encomiaſt ſtood on the monarch's left hand, crying out, *a plein gorge*, during the whole ceremony, " See the buffaloe (جاموس), the offspring of a buffaloe, a bull of bulls, the elephant of ſuperior ſtrength, the powerful Sultan Abd-el-rachmân-el-raſhîd !

May

May God prolong thy life!—O Maſter—May God aſſiſt thee, and render thee victorious!"

From this audience, as from thoſe which had preceded it, I was obliged to retire as I had come, without effecting any purpoſe. I was told there were occaſions when the Sultan wears a kind of crown, as is common with other African monarchs; but of this practice I had no opportunity to bear teſtimony. When he appeared in public, a number of troops armed with light ſpears uſually attended him, and ſeveral of his ſlaves were employed to bear a kind of umbrella over his head, which concealed his face from the multitude. When he paſſes, all the ſpectators are obliged to appear barefooted, and commonly to kneel—His ſubjects bow to the earth, but this compliance is not expected from foreigners. Even the Meleks, when they approach the throne, creep on their hands and knees, which gave occaſion to an Egyptian to remark, that the *Jarea** in Fûr was a Melek, and the Melek a *Jarea*—alluding to the ſervile behaviour of the miniſters, and the publicity of women in the domeſtic offices of the palace.

The Sultan Abd-el-rachmân, ſoon after he became poſſeſſed of ſovereign authority, with the oſtenſible motive of teſtifying his attachment to the religion of the Prophet, but more perhaps with a view of obtaining greater weight among his ſubjects, by ſome mark of the conſideration of the firſt of Mohammedan princes, thought proper to ſend a preſent to Conſtan-

* A female ſlave.

tinople.

tinople. It conſiſted of three of the choiceſt eunuchs, and three of the moſt beautiful female ſlaves that could be procured. The Othman emperor, when they were preſented, had, it is ſaid, never heard of the Sultan of Dar-Fûr, but he returned an highly-ornamented ſabre, a rich peliſſe, and a ring ſet with a ſingle diamond of no inconſiderable value.

CHAP. XVI.

DAR-FÛR.

Reſidence with the Melek Muſa—Diſſimulation of the Arabs—Incidents—Return to Cobbé—Endeavours to proceed farther into Africa—Neceſſity of exerciſing Medicine—Feſtival—Puniſhment of Conſpirators—Art of the Sultan—Atrocious Conduct of my Kabirine ſervant—At length find an opportunity of departure, after a conſtrained reſidence in Dar-Fûr of nearly three years.

My reception with Muſa Wullad Jelfûn was very different from that which I had experienced in the houſe of Miſellim, or Ibrahim. All the principal people ſaluted me, and ſought my converſation. The Melek, by thoſe who knew him, was eſteemed a man of conſummate diſſimulation, and boundleſs ambition; quick of apprehenſion, deciſive, and energetic. I found him eaſy and dignified in his manner; and, by his communication with foreigners perhaps, more poliſhed, and better informed, than the reſt of his order. His behaviour toward myſelf was complacent; and he affected to ſeek opportunities of hearing my ſentiments on ſuch ſubjects as occurred. During the [illegible]days we were generally ſeated with him, and partook of his table; which was remarkable for the abundant ſupply, if not

for

for the delicacy of the food. On theſe occaſions I was indeed frequently haraſſed with queſtions, the ſimplicity of which diſguſted me, and was even in ſome inſtances indirectly reviled for my ſuppoſed attachment to a ſect, whoſe tenets among Mohammedans are thought abſurd and even impious. However, when they were led to imagine that the favour of the Sultan was beginning to brighten my proſpects, their diſpoſition on that head appeared much more eaſy and tolerant. But I was alſo frequently impreſſed with the clear intelligence, and penetrating ſagacity, with which the claims of the reſpective ſuitors were inveſtigated, and the equity and firmneſs with which they were terminated by this officer. Oftener than once even, during my ſhort abode with him, the beſt conſtructed plans to diſguiſe the truth, and elude the purpoſes of juſtice, were laid open and rendered abortive; for it is remarkable with how much artifice the Arabs, however ignorant in other reſpects, defend themſelves, whether right or wrong, as long as they have any profit to hope, or loſs to dread. So clear is their diſcernment, ſo retentive their memory, and ſo firm their reſolution on theſe occaſions, that no word, no look, not even an involuntary movement eſcapes them, which can in the ſmalleſt degree betray their cauſe; and the longeſt croſs-examination, or queſtions put at the greateſt diſtance of time, will bring to light no fact unfavourable to the intereſt which they are to defend.

In obedience to the Sultan's command, I gave in an exact ſtatement of the property I had loſt, and ſubſtantiated the proof by the ſtrongeſt circumſtantial evidence. With regard to the ſlave, the moſt complete redreſs was accorded me. The charge

brought againſt me was judged abſolutely futile, and ſhe was reſtored to her maſter; while he, on the other hand, was compelled to give up the cheſt, &c. which had been violently withheld. The plunder which had fallen into the hands of my ſervant and his accomplice was not ſo eaſily reſtored. The Melek, tired of gratuitous juſtice, began to think that a lucrative compoſition was more eligible. The offenders, who had been obſtinate in the firſt inſtance, ſeeing how the cauſe relative to the *jarea* (female ſlave) had been decided, thought proper to offer to the Melek marks of their gratitude for the lenity they expected from him; and the Sultan was unwilling to imagine that the ſufferings of a Caffre could fall heavy on himſelf at the day of final retribution. In fact, his diſguſt at the complaints continually preferred, and jealouſy and reſentment againſt ſome of the Egyptians, who in this and other inſtances appeared to have uſurped his authority, certainly influenced him in the firſt part of the proceedings, rather than any love of juſtice.

At length the Melek, who in reality was ſupreme arbiter of the conteſt, contented himſelf with giving me in intrinſic value about four head of ſlaves, inſtead of twenty-four or twenty-five, which at firſt he had unequivocally declared due to me, and promiſed I ſhould receive. And thus the matter was terminated.

I a ſecond time retired to Cobbé, with little expectation of ever leaving the country. Of the property which the king's agents had on my arrival purchaſed, no part of the price had

yet

yet been diſcharged. I had been inſulted with the mockery of juſtice, yet obliged to thank my oppreſſors for the compenſation with their corruption and malignity alone had rendered incomplete.

I had not indeed omitted to renew to the Melek Muſa, the requeſt which had been previouſly made to Miſellim and Ibrahim. I explained to him in the manner leaſt exceptionable, my intention in coming thither, completely did away all the ſuſpicions, which my enemies had at firſt been aſſiduous to excite, and too ſucceſsful in eſtabliſhing; and concluded with deſiring permiſſion to go to Sennaar, or to accompany the firſt *Selatea* (an armed expedition for the purpoſe of acquiring ſlaves) to the South or South-weſt; or finally to have a ſafe-conduct, and one of the Sultan's ſlaves, acknowleged as ſuch, to accompany me to *Bergoo* (the firſt Mohammedan kingdom to the Weſt). By the *firſt* route I hoped to have reached Abyſſinia; or, if that had been impracticable, to have gone through Nubia to Egypt, or by Suakem to the Red Sea, and thence to Mocha or Jidda. By the *ſecond* I was almoſt certain of ſettling ſome important points relative to the White River, poſſibly of tracing it to its ſource. And by the *third*, either of paſſing directly Weſt, and tracing the courſe of the Niger, or of penetrating through Bornou and Fezzan to Tripoli.

To the firſt propoſal, he anſwered in a manner which gave me no reaſon to doubt his ſincerity, that the road to Sennaar was at preſent impracticable, the Sultan being as yet maſter of but one half of Kordofan; that the natives of all that part of it

which remained unſubdued, were his implacable foes, and would infallibly deſtroy any perſon who came from Dar-Fûr; that he thought however, if I waited another year, that route might poſſibly be more ſecure; and in caſe it ſhould be ſo, that he would uſe all his efforts to obtain the Sultan's permiſſion for my departure. Of the *Selatea* he ſaid, that I ſhould only encounter certain death by attempting it, as between the jealouſy of thoſe who accompanied me, and the actual hoſtility of the country attacked, there would be no hope of eſcaping. I hinted that the Sultan might give me a few attendants, whom I was very ready to pay, and an order to enable me to paſs unmoleſted, as his phyſician in ſearch of herbs. He replied that he would propoſe ſuch a meaſure, but did not expect it would receive the Sultan's approbation, whom he repreſented as very adverſe to ſtrangers, and ſtill ſuſpicious of me individually, in conſequence of the reports that had been ſpread on my arrival. To the third propoſal, he anſwered, that he had no hope of my ſucceeding; and if I ſhould attempt it, would by no means be anſwerable for what might happen, ſince the utmoſt diſtruſt ſubſiſted between the monarchs of Fûr and Bergoo, and the moſt implacable enmity to Chriſtians in the latter country. He concluded with ſtrongly recommending it to me to ſeize the firſt opportunity of returning to Egypt; but aſſured me, that if he could accompliſh either of the meaſures I ſo much wiſhed, he would not fail to inform me, and afford me the neceſſary aid. I left matters thus when I retired to Cobbé, dejected, and little expecting to realize even my leaſt ſanguine hopes. Not more than ſix weeks after this converſation had taken place, I was ſent for in haſte to attend the Melek, who was confined by an old

old diſorder in his lungs. I found him yet ſenſible, but his eyes were fixed, and the extremities incapable of motion. In five hours afterwards he expired. Thus were blaſted my returning hopes of ſucceſs; for no mediator now remained between myſelf and the monarch, and no longer was there near the court a man, even of ſeeming liberality and good ſenſe, to whom my projects might ſafely be opened.

The tranſactions I had been engaged in, and my frequent appearance in public, had given me a degree of notoriety, which I ſhunned rather than ſought. Having learned by accident that I was in poſſeſſion of a few medicines, which indeed were rather ſtudiouſly concealed, all the town grew indiſpoſed, and ſought for remedies. Under various pretences, I as often as poſſible declined adminiſtering any; but one or two of the ſick having recovered, ſpread the news of their ſuppoſed cure, with ſuch additions as they thought proper. It then became neceſſary for me to attend at El Faſher, whither I was ſent for on ſeveral occaſions, in the courſe of the ſubſequent year. Soon after Muſa's death, a meſſenger arrived requiring my preſence, but, as is uſual with them, without ſpecifying the object. Judging it might poſſibly be ſomething favourable to my intereſts, I uſed all poſſible diſpatch. On my arrival I was directed to attend the *Faqui Seradge*, the principal Imam, who was ill of a fiſtula. It appeared that palliatives could afford him no relief, and I declined the reſponſibility attached to more violent remedies. On this occaſion however the Sultan had ſeen me, and addreſſed me perſonally, telling me that he ſhould give orders for the payment of what was due to me, and that he ſhould

conſult

conſult my inclination in all things. I began to preſs my requeſt for permiſſion to travel; but to this he turned a deaf ear, and ſoon left the place of audience. Another time I was called to a Melek, a man of advanced age, who had been blind of one eye for nine years, but was much diſpleaſed at being told his diſorder was incurable. Many inſtances of the ſame kind occurred.

The ſame winter I was ſent for by Miſellim, to receive a part of what was due to me. He was at Gidîd, a town about forty miles from Cobbé. I was not long detained, having been permitted to return in a few hours after my arrival. But the payment was made in oxen, a commodity to me of very little value. They however afforded me ſubſiſtence for ſome months, which otherwiſe probably I ſhould have wanted.

The firſt week of the month *Rabîa-el-achir*, this year, was diſtinguiſhed by a feſtival which I conceive peculiar to this country—the *Geled-el-Nahâs*, the leathering of the kettle-drum. It laſts eight or ten days ſucceſſively; during which time the Meleks and great men offer to the monarch conſiderable preſents. I have known the Melek of jelabs take with him in his viſit of congratulation preſents, of various kinds, worth ſixty head of ſlaves. Almoſt all, except abſolute mendicants, are obliged to come forward with ſome offering, proportioned to their rank. In recompence of this involuntary generoſity on the part of the people, a kindneſs almoſt as involuntary, but ſomewhat cheaper, is exhibited on the part of the Sultan—his kitchen during the time is devoted to the public ſervice. But as too great a number

of

of animals is frequently ſlaughtered on the firſt day, the meat often remains to be devoured in a corrupt ſtate; which gave occaſion to ſome one to remark, that the feſtivals of Fûr reſembled thoſe of the Leopard *. The celebrity is alſo marked by a review of the troops. But as their equeſtrian exerciſes are no more than a clumſy imitation of thoſe of the Mamlûks, a more particular deſcription of them would afford nothing new. They ſerve however to characteriſe the mode of warfare, where victory is always the effect of perſonal exertion. The monarch and his chief officers have fine horſes of Dongola, which they mount without ſkill, carrying in one hand five or ſix javelins, in the uſe of which they are adequately expert.

During the ſummer of 1794, five men, who had exerciſed conſiderable authority in ſome of the provinces, were brought to El Faſher as priſoners. It was ſaid that they had been detected in treaſonable correſpondence with the hoſtile leader (Haſhem) in Kordofân. They did not undergo any form of trial, but as the Sultan choſe to give credit to the depoſitions that were made againſt them, his command iſſued for their execution. Three of them were very young men, the youngeſt not appearing to be more than ſeventeen years of age. Two of them were eunuchs. A little after noon they were brought, chained and fettered, into the market-place before one of the entrances of the palace, eſcorted by a few of the royal ſlaves, armed with ſpears. Several of the Meleks, by the monarch's expreſs order,

* It is not uſual with Mohammedans to eat meat in ſuch a ſtate. It is reported in Soudan, I know not how truly, that the Leopard, after he has ſeized his prey, leaves it till it become putrid before he eats of it.

were

were preſent, to witneſs, as he termed it, what they might expect to ſuffer if they failed in their fidelity. The executioner allowed them time only to utter ſome ſhort prayer, when he plunged the knife in the neck of the oldeſt of them, exactly in the ſame manner as they kill a ſheep. The operation too is marked by the ſame term (*dhebbah*). He fell and ſtruggled for ſome time: the reſt ſuffered in their turn. The three laſt were much agitated, and the youngeſt wept. The two firſt had borne their fate with becoming firmneſs. The crowd, that had aſſembled, had ſcarcely ſatiated itſelf with the ſpectacle of their convulſive motions, while proſtrate in the duſt, when the ſlaves of the executioner coolly brought a ſmall block of wood, and began mangling their feet with an axe. I was ſurprized at this among Mohammedans, whoſe decency in all that concerns the dead is generally worthy of applauſe. Nor did it diminiſh my aſtoniſhment, that having at length cut off their feet, they took away the fetters, which had been worn by the criminals, in themſelves of very inconſiderable value, and left the bodies where they were. Private humanity, and not public order, afterwards afforded them ſepulture.

It happened this year that ſome exceſſes had been committed by perſons in a ſtate of inebriation, and the Sultan having had cognizance of the fact, could find a remedy only in force. He ordered ſearch to be made in all houſes throughout the country for the utenſils for making *meriſé*; directed that thoſe who ſhould be found in a ſtate of intoxication ſhould be capitally puniſhed; and the women who made it ſhould have their heads ſhaved, be fined ſeverely, and expoſed to all poſſible ignominy.

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The Furians had however been habituated to Merîſé before they had known their monarch, or the Iſlam. The ſeverity of the order, therefore, and the numbers treſpaſſing againſt it, defeated the Sultan's purpoſe. It was indeed put in execution, and a few miſerable women ſuffered unrelenting tonſure, and innumerable earthen jars were indignantly ſtrewed piecemeal in the paths of the faithful; but the opulent, as is uſual, eſcaped with impunity, and ſome were bold enough to ſay, that the eyes even of the Sultan's women were ſtill reddened with the voluptuous beverage, while prieſts and magiſtrates were bearing the fulminating edict from one extremity of the empire to the other. It is certain that, ſubſequent to this new law, the minds of the troops were much alienated from the monarch, and it is thought that no other cauſe than this was to be ſought. The monarch who admits of no licence will never reign in the hearts of the ſoldiery; and he muſt give up the hope of their affections, who is diſpoſed to become an impartial cenſor of the public morals.

Innumerable reports had been propagated at different times, that the Jelabs would be allowed to depart. But none was well authenticated; nay, as afterwards appeared, all were falſe. It is probable they were artfully circulated by order of the Sultan, with a view to cajole the foreign merchants, who, having now collected the intended number of ſlaves, were at a heavy expenſe for their daily ſuſtenance, and of courſe ill bore the unexplained delay, while his own merchandize was ſold at a prodigious advance in Egypt. In effect, two ſmall caravans found their way thither, between the time of my arrival at

Fûr, and that of my departure; but they conſiſted only of the Sultan's property, and that of one or two individuals, whom he particularly favoured. For a great quantity of merchandize having accumulated in his hands, he was determined to diſpoſe of it to advantage, before the other merchants ſhould be permitted to produce theirs for ſale.

They were therefore reſtrained by the ſtrong arm of power, to favour the monarch's pernicious monopoly; while the latter, with ſingular effrontery, gave out, that he had ſent to negociate with the Beys the reception of the commodities of Soudân, on more advantageous terms than they had been before admitted.

The man whom I had brought with me from Kahira as ſervant, had availed himſelf of the property he had plundered to purchaſe ſeveral ſlaves. He ſtill continued to live in an apartment within the ſame incloſure with myſelf, and I occaſionally employed one of his ſlaves to prepare my food.

He knew too much of me to imagine that I ſhould loſe any opportunity that might offer of puniſhing him, and accordingly was deſirous of anticipating my deſign. I had received warning of his views, and was cautious, ſleeping little at night, and going always armed; not that I much expected any thing would be attempted by open force, though in effect two men had been employed by him, under promiſe of a reward, to ſtrangle me. Finding that meaſure unſucceſsful, he obtained ſome *corroſive ſublimate*, and put it into a diſh that one of the ſlaves was dreſſing. She was honeſt and generous enough to inform

inform me of it, or the ſcheme would probably have taken effect, as I had certainly then no ſuſpicion. The villain on returning, after a few hours, and finding that the poiſon had not produced its effect, vented his rage on the ſlave, and had nearly ſtrangled her with a cord, when I interfered and forced him to leave her. The next ſcheme was an accuſation of debauching his ſlaves, which after a tedious inveſtigation before the civil judge, and then the Melek of Jelabs, I was able to refute. Other attempts, planned with ſufficient art, were made againſt my life, which, however, I had equal good fortune in eſcaping.

In the ſummer of 1795, I received the ſecond payment for the property in the Sultan's hands, which conſiſted of female camels (*naka*). The ſame injuſtice operated on this occaſion as before. After all the other creditors of the monarch had been ſatisfied, I was directed to chooſe from what remained: two of which, as uſual, were allotted as equivalent to a ſlave, though of ſo inferior a kind, that three would not have been ſufficient to purchaſe one.

After having received theſe, I was preparing to return to Cobbé, when a meſſage came to require my attendance on a ſick perſon. The patient was brother of the Melek of the Jelabs. He was in the laſt ſtage of a peripneumony, and I immediately ſaw the caſe was deſperate; but was forced to remain there with the ſick man, adminiſtering ſuch remedies as his ſituation permitted the application of, till he expired. Two guides were ſent to accompany me home, but coming to a torrent that

croſſed the road, (it was the middle of the *Harîf*, or wet ſeaſon,) they were fearful of paſſing it, and returned, after endeavouring in vain to perſuade me to do the ſame. I was obliged to abandon the camel, which belonged to the Melek, and purſue my journey on foot.

The time I was conſtrained to devote to this patient afforded me an opportunity of remarking the *True believer's practice of phyſic*. No mummery, that ever was invented by human imbecility to baniſh the puny fears of mortality, was forgotten to be put in practice. The diſeaſe was ſometimes exorciſed as a malignant ſpirit, at others deprecated as the juſt viſitation of the Deity: two or three thouſand *fathas* were to be uttered, and numbered at the ſame moment on a chaplet; and ſentences of the Koran were then written on a board, which being waſhed off, the inky water was offered to the ſick man to drink, when he was no longer able to open his mouth. But though this puerile anxiety prevailed ſo long as the man remained alive, the moment he was dead, all ſunk into undiſturbed compoſure, except a few of the women, who officiouſly diſquieted the living, with vociferations of affected ſorrow for the dead.

Near the end of the year 1795, a body of troops was muſtered and reviewed, who were to replace thoſe that had died of the ſmall-pox in Kordofân, which it was ſaid amounted to more than half the army. The ſpoils which had been taken from Haſhem, were alſo on this occaſion oſtentatiouſly diſplayed. They conſiſted of eighty ſlaves, male and female, but the greater proportion of the latter, many of them were very beautiful,

beautiful, nor the leſs intereſting, that though the change in their ſituation could not be very important, their countenances were marked with deſpondency. To theſe ſucceeded five hundred oxen and two hundred large camels; the whole proceſſion concluded with eighty horſes, and many articles of leſs value borne by ſlaves. Shouts rent the air, of "Long live el Sultan Abd-el-rachmân el raſhîd! May God render him always victorious!"

A ſhort time after I cauſed a petition to be drawn up, which was preſented by Ali-el-Chatîb to the Sultan, in which I ſtated my ſufferings, requeſted payment of what yet remained due to me, and permiſſion to proceed on my journey to Kordofân. Though the perſon who preſented it was a man of conſiderable weight, no anſwer was given. I therefore followed it up by a viſit in perſon, which I had reſolved ſhould be my laſt. My arrival was no ſooner known, than I was directed as before to attend ſome ſick perſon. This I poſitively refuſed to do; and it was many days before I could be admitted at court, for Fowaz, the Melek of Jelabs, was grown tired of his office. I therefore accompanied (11th December 1795) the Chatîb to the monarch's preſence, and ſhortly ſtated what I came to requeſt, which the former ſeconded, though not with the zeal that I might have wiſhed. To my demand of permiſſion to travel no anſwer was returned. But the generous and hoſpitable monarch, who had received from me the value of about 750 piaſters in goods, and notwithſtanding that my claim was well ſupported, condeſcended to give me twenty meagre oxen, in value about 120 piaſters! The ſtate of my purſe would not permit

mit me to refuſe even this mean ſupply, and I bad adieu to El Faſher, as I hoped for ever.

Another accident happened at this time, which awaked my attention to perſonal ſecurity. Being retired at night to a ſmall diſtance from my apartment, a ſpear was thrown over the fence, grazed my ſhoulder, and ſtuck in the ground near me. I ran to the place whence it came, but ſaw no one, and in vain endeavoured to diſcover the owner of it.

Having applied the value of the oxen to preparatives for the journey to Egypt, the report of the caravan's departure growing daily ſtronger, I loſt no time in joining the Chabîr, who was then encamped at *Le Haimer*, (3d March 1796,) a ſmall village about three days' journey North of Cobbé, where was a tolerable ſupply of water, but no other requiſite for living.

Two nights previouſly to leaving Cobbé I received a letter, impreſſed with the ſeal of Fowas, Melek of Jelabs, importing that he (Fowas) had obtained from the Sultan for me the permiſſion I had ſo often earneſtly ſought, *viz.* of paſſing through Kordofan to Sennaar, and that nothing remained but to repair to El Faſher, and ſet out from that place. My aſtoniſhment was great at finding that what had ſo conſtantly and contumelioufly been refuſed, ſhould now be ſpontaneouſly offered. I therefore immediately went to ſome of the merchants, in whom I had the greateſt confidence, to inquire their opinion. All of them ſtrongly diſſuaded me from paying any attention

to

to the Melek's letter, hinting at the ſame time that they underſtood what it meant. I acquieſced, notwithſtanding my earneſt deſire of going eaſtward; and it afterwards was proved to me in a way ſufficiently clear, that this letter was the reſult of a ſcheme concerted between the Melek and my ſervant Ali, by which it was contrived that I ſhould reach the eaſtern confine, and there periſh by the hands of my attendants.

During my reſidence at El Faſher and Cobbé, I had been repeatedly aſſured, and that from thoſe perſons who were beſt informed, that the Sultan never meant to permit my departure; and the imperfect compenſation he had directed for what had been brought him confirmed that opinion. But as I knew much is done among perſons of that deſcription by whiſpers, I took care to ſpread them thickly in his way. To the Chabîr I promiſed an ample recompence for his aſſiſtance, and ſet before him the conſequences of his appearing in Kahira without me. I alſo offered proofs that I had been able to diſpatch letters to Egypt, unknown to the government here. The Chabîr did not neglect to uſe his intereſt with the Sultan; and whether the latter was really intimidated by theſe vain inſinuations, whether he had begun to hold a more favourable opinion of me from my having been ſo long in the country without attempting any thing improper, or whether he was not in reality much more tranquil and indifferent on the ſubject than we at that time imagined, I cannot even now with certainty affirm.

We arrived at Le Haimer about a month before Ramadan, and it was not till the ſixth day of El Hedge, the ſecond month after

after that faſt, that we actually commenced our journey to Egypt. In the mean time having pitched the tent under a great tree, where we were ſheltered from the rays of the ſun, and in tolerable ſecurity, I fed on polenta (*as-cidé*) and water with the camel-drivers. I had collected eight camels for the journey, but the beſt of them was ſtolen while grazing. Another died; and to ſupply his place I was obliged to ſeek one on credit, for my whole exchangeable property at that time amounted only to about eight piaſters.

While the caravan was aſſembling, an incident happened which may deſerve mention. The Muggrebîns of Elwah, having paſſed by Selimé, croſſed the deſert (a route of three or four days) to Dongola, where they carried off goods and captives. Among theſe was a Dongoleſe girl, of fourteen years of age, who was ſold in Upper Egypt, and carried to Kahira, where ſhe was bought by an Arab, who had afterwards returned to Dar Fûr with his property. The girl being recognized by ſome Dongoleſe, of her own tribe, reſident in Fûr, the queſtion came before the Melek of the diſtrict, and was referred to the monarch. Her maſter pleaded the purchaſe at a valuable conſideration; but it was decided that having been free, ſhe was not a ſubject of ſale, and ſhe was reſtored to her friends.

This pretext of an accuſation for purchaſing free perſons is often uſed to extort money from rich merchants, and an inſtance happened, within my knowlege, in which the purchaſer was condemned, not only to forfeit two females, but to pay a fine of ſeven ſlaves for each. Such is the ſole attention which the government pays to the freedom of the ſubject.

Our

Our voyage, once commenced, was continued with little remarkable, except the violent heat. We returned by the only caravan route, *Bir el malah*, *Leghea*, *Selime*, *Sheb*, and *Elwah*. Our proviſions were indifferent, and in ſmall quantity. The camel-drivers regaled themſelves with the fleſh of thoſe animals, when they chanced to be diſabled on the road. When we came to *Beirîs* we were met by a Caſhef, who welcomed the Jelabs with an exhibition of fire works; on this occaſion he treats the chief merchants with coffee, and preſents to each a *beniſh* of coarſe cloth, worth about a guinea, expecting, however, in return, a ſlave from each, worth at leaſt ten guineas. When I arrived at Aſſiût it was four months ſince I had eaten of animal food. The hard living, heat, and fatigue, occaſioned a diarrhea which much weakened me; but before leaving Aſſiût, where I paſſed about twenty days, it was conſiderably abated.

CHAP. XVII.

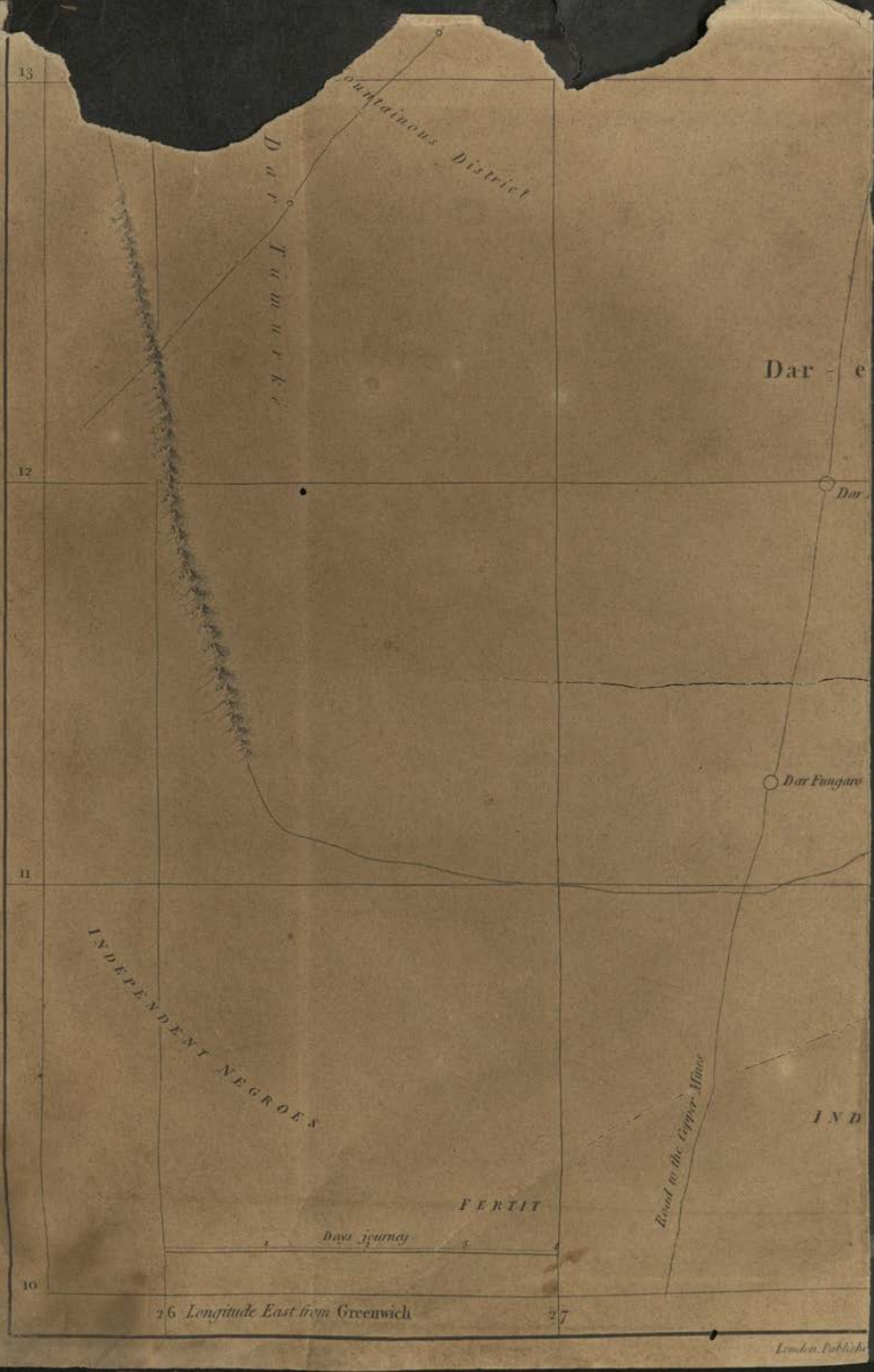
DAR-FÛR.

Topography of Fûr, with ſome account of its various inhabitants.

THE town called Cobbé, as being the principal reſidence of the merchants, and placed almoſt in the direct road from the North to the South extremity of the country, ſhall, for the ſake of perſpicuity, though not centrally ſituated, be conſidered as the capital of Dar-Fûr.

I found it to be in lat. 14° 11′ long. E. G. 28° 8′. This town is more than two miles in length, but very narrow, and the houſes, each of which occupies within its incloſure a large portion of ground, are divided by conſiderable waſte. The principal, or poſſibly the only view of convenience by which the natives appear to have been governed in their choice of ſituation and mode of building, muſt have been that of having the reſidence near the ſpot rented or inherited by them for the purpoſe of cultivation. The town is full of trees of ſeveral kinds, among which are the palm, *deleib*, &c. but chiefly the *heglig* and the *nebbek*, which give it an agreeable appearance at a ſmall diſtance, for being ſituated in a plain, it is not diſtinctly viſible more than four or five miles in any direction.

During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12
11
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Mountainous District
Dar Tumurke
Dar e
Dar
Dar Fungaro
INDEPENDENT NEGROES
Road to the Copper Mines
IND
FERTIT
Days journey
26 Longitude East from Greenwich
27
London, Publishe

During the rainy ſeaſon, the ground on which it ſtands is ſurrounded by a *wadi* or torrent. Fronting it to the Eaſt, (for the town extends from North to South,) is a mountain or rock, diſtinguiſhed by the ſame appellation. It is not memorable for its height, nor indeed for any thing but as being the reſort of hyenas and jackals; yet it forms part of a ridge of hills, or rocks, for there is little earth on them, which runs from North to South for many leagues.

The inhabitants are ſupplied with water from wells, of ſmall depth, which are dug within the incloſure of many of the houſes; but the beſt of them are thoſe which are in or near the bed of the torrent. The water is generally turbid, and though not apparently poſſeſſing any injurious quality, has often an ungrateful flavour. The quantity too is not always equal to the public conſumption, which ſometimes throws the people into difficulties before the periodical return of the rains. Their manner of digging is ſo unſkilful, that the ſoil often collapſes; and the ſame well is ſeldom uſeful for more than three or four months ſucceſſively.

There are ſome villages, at ſmall diſtances, in various directions from Cobbé, which are dependent on it, and increaſe its apparent population. To the N. E. by N. *Hellet Haſſan*, inhabited altogether by the people of *Dongola*. It has been *governed many years by the *Chabir Haſſan wullad Naſr*, one of the oldeſt

* Here is one among many inſtances of tacit ſubmiſſion to the authority of the head of a tribe, though unfurniſhed with any expreſs deputation from the government.

of them, who had been formerly once, or more than once, *Chabîr* (leader) of the jelabs on their journey to Kahira, and a man, as I have generally underſtood, reſpectable for his talents and his virtues. North and North-weſt, *Núkti* and *Hellet-hummâr*. South, *Hellet-el-Atamné* and *Hellet Jemîn-Ullah*. South-weſt and Weſt, *Hellet-el-Fukkara* and *Bweri*. There are ſome other ſmaller ones, the names of which I have either never learned or have forgotten.

On all ſides Cobbé is ſurrounded by a plain. To the Weſt and South-weſt it extends to the foot of *Kerda* and *Malha*, two rough mountains or rocks, at about twenty-miles diſtance in that direction. South it is bounded by *Gebel Cuſa*, at near twelve miles diſtance, near which are ſeen ſome villages. South-eaſt it extends to *Barbogé*, and is there bounded, on the North-eaſt, by *Gebel Wanna*, and on the Eaſt South-eaſt by a wadi or torrent, which bears its name, and the ſands (*gozé*) beyond it. But to the Eaſt there is no extent of level ground; the whole road from *Sweini* North, to *Gidîd* South, being bounded in that direction by a mountain, firſt under the name of *Téga*, and then under that of *Wanna*. Gebel Cobbé ſtands almoſt inſulated, and is placed Weſt of the latter. In Cobbé there are very few houſes, perhaps none, inhabited by natives of Fûr. The people are all merchants and foreigners. The other more noted towns of the empire are, *Sweini*, *Kûrma*, *Cubcabîa*, *Rîl*, *Cours*, *Shoba*, *Gidîd*, *Gellé*. Sweini is ſituated almoſt North of Cobbé, at the diſtance of more than two days diligent travelling. Koûrma, a ſmall town, Weſt by South, at the diſtance of four and a half or five hours—twelve or thirteen miles. Cubcabîa,

cabîa, a more conſiderable one, it was not in my power to viſit, but it is deſcribed as nearly due Weſt, at the diſtance of two days and a half. The road is rocky and mountainous, and of courſe may be ſuppoſed ſomewhat circuitous. Cours, a place of little note, North-weſt by Weſt, at five hours and a half travelling from Cobbé. Rîl is ſomething more than three days removed from it, in the direction South-ſouth-eaſt; and as the road is good and lies through a plain, this cannot be eſtimated at much leſs than ſixty miles. Shoba is two days and a half from Cobbé.

Gîdîd is nearly South-eaſt, and about one day and a half from Cobbé. Gellé is not far from Cubcabîa, but ſome hours further removed to the South. Sweini is the general reſort of the merchants trading to Egypt, both in going and returning, and thence derives its chief importance. Proviſions, of moſt kinds which the country affords, are found there in plenty, and and while the jelabs remain there, a daily market is held. The Chatîb, and ſome other of the principal merchants have houſes there, for the convenience of lodging their property, as the caravans paſs and repaſs. A Melek, with a ſmall number of troops, is always ſtationed there to receive them. The town therefore may be conſidered as in ſome meaſure the key of that road, though not entirely ſo, as there are two others which lead from the center of Dar-Fûr towards Egypt, without going to Sweini.

The poorer people who conſtantly live there, are either of the province called Zeghawa, or Arabs.

In

In Kourma, the merchants who occupy almoſt the whole of the place, are called the *Jeiâra*, moſt of them born in the Upper Egypt. Excluſively of them and their dependents, the number of people in that town is inconſiderable. Twice in the week a market is held there for meat and other proviſions, as at Cobbé.

Cubcabîa is a conſiderable town, and its inhabitants various and numerous. It forms the key of the Weſtern roads, as Sweini of the Northern; and is the depôt of all the merchandize that is brought from that quarter. A market is held there twice a week, in which the chief medium of exchange for articles of ſmall value is ſalt, which the inhabitants make by collecting and boiling the earth of thoſe places where horſes, aſſes, or other animals have been long ſtationary. This market is celebrated for the quantity of *tokeas*, and for the manufacture, if ſo it may be called, of leather, which they are very dextrous in ſtripping of the hair, tanning, and then forming into large and durable ſacks for corn, (*geraubs*,) water, (*ray*,) and other purpoſes. The tokeas are cotton cloths, of five, ſix, or eight yards long, and eighteen to twenty-two inches wide: they are ſtrong but coarſe, and form the covering of all the lower claſs of both ſexes. The inhabitants are partly Fûrians, who ſpeak their own language, in part Arabs, and partly from ſome of the Weſtern countries, as Bergoo, &c. There are alſo ſome of the race called *Felatîa*, and other deſcriptions.

In Cours are found ſome merchants from the river; the remainder are *fukkara*, who affect extraordinary ſanctity, and are diſtinguiſhed

guiſhed for their intolerance and brutality to ſtrangers. Rîl is inhabited partly by Fûrians; but there are alſo ſome foreign merchants. During the reign of Sultan Teraub there appear to have been many more there; for he had built a houſe, and made the town his uſual reſidence in time of peace. But Abd-el-rachmân has abandoned it, probably from the fear attendant on uſurpation. Rîl * is the key of the South and Eaſt roads, as Cubcabîa of the Weſt, and Sweini of the North; and therefore a Melek with a body of troops commonly reſides there, as a guard to the frontier, and to keep the Arabs, who abound in that neighbourhood, in ſubjection. It is a place eminently fitted for the Imperial reſidence, being abundantly ſupplied with freſh water from a large pool, which is never completely dry, with bread from *Saïd* †, with meat, milk, and butter from the Arabs, who breed cattle, and with vegetables from a ſoil well adapted to horticulture; nor are they without a kind of tenacious clay, which, with little preparation, becomes a durable material for building. In Shoba, another town of ſome note, was an houſe of Sultan Teraub. The place is ſaid to be well ſupplied with water, and there are ſome chalk pits near it, from which that material was drawn at the time I was in the country. Theſe pits were then almoſt exhauſted, for the purpoſe of

* Sultan Teraub uſed always to reſide at Rîl, but the preſent monarch, or uſurper, is induced by his fears to wander from place to place. The firſt place I ſaw him at was *Heglig*; the next was *Tini*; the third was *Tendelti*, where he paſſed about a year.

† The Fûrians, it may be remarked, diſtinguiſh the South part of their empire by this term, as well as the Egyptians.

adorning

adorning the royal reſidence, and ſome others, with a kind of white-waſh. In Shoba reſide ſome jelabs; the reſt of the people are Fûrians, and occupied in other purſuits.

Gidîd has alſo a competent ſupply of water, and is near the road from Cobbé to Rîl. Its bearing from the former is South-eaſt. It is a town of *Fukkara*, who are reported to be ſo little famous for hoſpitality, that they will hardly furniſh to a traveller water to allay his thirſt. In this town are many houſes, and ſome of them belong to merchants who derive their origin from the Eaſtward.

Gellé was eſteemed leſs flouriſhing than moſt other towns of Dar-Fûr, being under the galling tyranny of a prieſt. The *Faqui Seradge*, one of the two principal *Imams* of the Sultan, a man of intrigue and conſummate hypocriſy, had gained an aſcendancy over his maſter, and diſtanced all competitors at court. Gellé was his native place, and the people of the town were become his dependents. His unfated avarice left them neither apparel nor a mat to lie on; and his immortal malice perſecuted them for having no more to plunder. The greater part of the people are either *Corobâti* or *Felatia* (two tribes); of the latter ſort is the *faqui*.

The greater part of the people inhabiting Cobbé conſiſts, as hath been already obſerved, of merchants. The generality of them are employed in trading to Egypt, and ſome of them are natives of that country; but the greater number come from the river. The latter claſs, if from circumſtances a conjecture may

may be hazarded, ſeem firſt to have opened the direct communication between Egypt and Fûr. For many years their native countries, Dongola, Mahas, and all the borders of the Nile as far as Sennaar, which, according to report, are in all the gifts of nature much ſuperior to Dar-Fûr, have been the ſcene of devaſtation and bloodſhed, having no ſettled government, but being continually torn by internal diviſions, and haraſſed by the inroads of the *Shaikié* and other tribes of Arabs, who inhabit the region between the river and the Red Sea. Such of the natives as were in a condition to ſupport themſelves by traffic, or by manual labour, in conſequence emigrated, and many of them retired to the Weſt. Theſe people, accuſtomed in their native country to a ſhort and eaſy communication with Egypt, and impelled by the proſpect of immenſe profit, which a farther attempt of the ſame kind promiſed them, opened the route which the Jelabs now purſue. But to return to *Cobbé*.—

Some Egyptians, chiefly from Saïd, a few Tuniſines, natives of Tripoli, and others, come and go with the caravans, only remaining long enough to ſell their goods. Others have married in Dar-Fûr, and are now perfectly naturalized, and recognized as ſubject to the Sultan. The fathers being no more, the children are in many inſtances eſtabliſhed in their room, and are engaged in the ſame occupations.

The remainder of them conſiſts of foreigners, coming from Dongola, Mahas, Sennaar, and Kordofân, who are generally remarked as indefatigable in commerce, but daring, reſtleſs, and ſeditious, (which conſideration has induced the preſent Sul-

tan to uſe ſome efforts to baniſh them from his dominions,) and the offspring of thoſe whoſe parents have emigrated, and who are themſelves born in Dar-Fûr. The latter are often people of debauched manners, and not remarkable for the ſame ſpirit of enterpriſe as the actual emigrates. Gradually formed to the deſpotiſm which coerces their external deportment, and ſeeks to cruſh and ſterilize even the ſeeds of energy, ſomewhat of the ſpirit of their progenitors yet remains: the affections indeed are turned aſkance, but not eradicated. The puſhes that ſhould have been made *ad auras æthereas*, oppoſed revert to *Tartarus*. The luxuriancy of mental vigour, though repulſed and forcibly inverted, ſtill extends its ramifications. Its palleſcent ſhoots pierce the dunghill, when not permitted to open themſelves to the influence of the ſun. The active mind may deſcend to brutal ſenſuality, when it can no longer expand itſelf in a more ſane exerciſe.

The people firſt mentioned commonly among themſelves uſe the language of *Barabra*, though they alſo ſpeak Arabic. The latter are generally unacquainted with any language but the Arabic. They uſually intermarry with each other, or with the Arabs. Some of them avoid marrying, and cohabit only with their ſlaves, ſeldom taking to wife a Fûrian woman. Both theſe deſcriptions of men are eaſily diſtinguiſhable from the natives of the country *, being uſually of a more olive com-

* On the Eaſt of Fûr there is a particular tribe of Arabs, who curl their hair, as it were, in a buſhy wig, reſembling that of the antient figures in the ruins of Perſepolis. It is probable that many fragments of antient nations may be found in the interior of Africa. Carthaginians expelled by the Romans, Vandals by Beliſarius, &c. &c.

plexion,

plexion, and having a form of viſage more nearly reſembling the European, with ſhort curly black hair, but not wool. They are a well-ſized and well-formed people, and have often an agreeable and expreſſive countenance, though ſometimes indicating (if ſo much faith may be given to phyſiognomy) violent paſſions and a mutable temper. Such are the inhabitants of Cobbé. South-eaſt of the town, in a large open ſpace adapted to the purpoſe, a market * is held twice in the week, (Monday and Friday,) in which are ſold proviſions of every kind, and, in ſhort, all the commodities which the country produces, or which are derived from Egypt and other quarters. Slaves however, though ſometimes brought to the market, are now commonly ſold privately, which is not unfrequently complained of as an evil, inaſmuch as it facilitates the ſale of ſuch as have been ſtolen from other quarters. The people of Barabra and Kordofân cannot relinquiſh their favorite liquor, and as all who drink perſiſt in drinking till they are completely inebriated, the natural violence of their temper is increaſed, and gives occaſion to continual diſputes, which frequently are not decided without blows, and occaſionally terminate in bloodſhed.

* In the market held at Cobbé, there are ſlaughtered ordinarily from ten to fifteen oxen, and from forty to ſixty ſheep; but all the villages, ſix or eight miles round, are thence ſupplied.

It is uſual for the people of the town to lay in their annual ſtock of grain when cheapeſt, which is commonly about the month of December. At that time two, ſometimes three *mids* (pecks) of millet (*Dokn*) may be had for a ſtring of beads, worth about one penny ſterling in Kahira.

There are in the town four or five *Mectebs*, where boys are taught to read, and, if they wiſh it, to write. Such of the *Fukkara* as fill the office of lecturer, inſtruct gratuitouſly the children of the indigent; but from thoſe who are in eaſy circumſtances they are accuſtomed to receive a ſmall remuneration. Two or three lecture in the Korân, and two others in what they call *Elm*, theology.

There was, at the time of my arrival, only one ſmall moſque, a little ſquare room, formed by walls of clay, where the *Fukkara* were accuſtomed to meet thrice in the week. The *Cadi* of the place was a certain *Faqui Abd-el-rachmân*, a man much in the decline of life, originally of *Sennaar*. He had ſtudied at the *Jama-el-azher* in Kahira, and was much reputed in the place for the juſtice and impartiality of his deciſions, and the uniform ſanctity of his life. He ſunk under the weight of years and infirmity, during the ſecond year after my arrival, and the charge of Cadi was committed by the monarch to another, who was almoſt incapacitated from executing the duties of it, as well by a painful diſorder as by his great age. The more active part of the office, therefore, was diſcharged by his ſon, who was as remarkable for corruption as the *Faqui Abd-el-rachmân* had been for integrity. Whether from indignation at this man's unworthineſs, or envy of his pre-eminence, is uncertain, a diviſion enſued among the *Fukkara*, and part of them united under *Haſſan*, part under *Bellilu*, a man ſaid to be learned in the laws, but of a forbidding and ungracious deportment. The former, with the countenance and aſſiſtance of

of the Sultan, had commenced building a moſque more ſpacious than that above mentioned; but I obſerved it went on ſlowly, though the material for building was nothing better or more coſtly than clay. The area incloſed was about ſixty-four feet ſquare, and the walls were to be three feet thick.

CHAP. XVIII.

DAR-FÛR.

On the mode of travelling in Africa—Seaſons in Dar-Fûr—Animals—Quadrupeds—Birds—Reptiles and Inſects—Metals and Minerals—Plants.

ONE mode of travelling, with ſmall variations, obtains through all the north of Africa. I mean by *caravans* (from كرو *Karu*, to wander from place to place). When the inhabitants have occaſion to paſs the boundaries of their reſpective ſtates, they form themſelves into a larger or ſmaller body, united under one head. Their aſſociation is produced by conſiderations of mutual convenience and ſecurity, as even the moſt eaſy and ſafeſt of the roads they are to paſs, would yet be difficult and dangerous for a ſingle traveller.

Three diſtinct caravans are employed in bringing ſlaves, and other commodities, from the interior of Africa to Kahira. One of them comes ſtraight from Murzûk, the capital of Fezzân, another from Sennaar, and the third from Fûr. They do not arrive at fixed periods, but after a greater or leſs interval, according to the ſucceſs they may have had in procuring ſlaves, and ſuch other articles as are fitted to the market, the orders of

of their reſpective rulers, and various other accidental circumſtances.

The Fezzân caravan is under the beſt regulations. The merchants from that place employ about fifty days in their paſſage from Murzûk to Kahira; which city they as often as poſſible contrive to reach a little before the commencement of Ramadan, that ſuch as find themſelves inclined to perform the pilgrimage, may be prepared to accompany the Emîr of Miſr. The ſale of their goods ſeldom employs them in the city much more than two months; after the expiration of which, thoſe who have no deſign of viſiting Mecca return to their native country. The arrival of this caravan is generally annual.

The other two are extremely various in their motions; ſometimes not appearing in Egypt for the ſpace of two or even three years, ſometimes two or more diſtinct caravans arriving in the ſame year. The perpetual changes in their ſeveral governments, and the caprices of their deſpots, are in a great degree the occaſion of this irregularity. The road alſo between theſe two places and Kahira, is often infeſted by bodies of independent Arabs, as that of Sennaar, by the Ababdé and Shaikié, and that of Fûr by the Cubba-Beeſh and Bedeiât: the latter is however for the moſt part much ſafer than the former. The departure of a caravan from Dar-Fûr forms an important event. It engages the attention of the whole country for a time, and even ſerves as a kind of chronological epocha.

The

The period of their arrival in Kahira is as uncertain as that of their departure; for they travel indifferently either in winter or ſummer. The journey from Aſſûan to Sennaar requires much leſs time than that from Aſſiût to Dar-Fûr.

Many obſtacles exiſt to the erection of any permanent marks by which the roads of the deſert might be diſtinguiſhed. Yet I have obſerved that the people of our caravan, in ſuch places as afforded ſtones for the purpoſe, uſed to collect four or five large ones, thus raiſing ſmall heaps at proper diſtances from each other. This affords them ſome ſatisfaction at their return; but in many places, where the ſand is looſe and deep, it becomes impracticable. They are then obliged to rely on the facility acquired by habit, of diſtinguiſhing the outline and characteriſtic features of certain rocks, as they are perfectly ignorant of the compaſs, and very little informed as to the fixed ſtars. Though the names of the conſtellations be little known to them, yet they diſtinguiſh ſuch as may guide them in their courſe during the night. With all theſe aids however their deviations from the true line are not infrequent. Three times, in the courſe of our journey, the whole caravan was quite at a loſs for the road, though ſome of the members of it had made ten or twelve different journies to and from Dar-Fûr. During the whole of my route I had reaſon to ſuſpect that the accounts in books of travels, which have generated ſuch terrific notions of the moving ſands of Africa, are greatly exaggerated. While we remained at Leghea, indeed, a violent gale ſprang from the North-weſt, and raiſed a cloud of ſand. At that time I placed a wooden

a wooden bowl, capable of containing about two gallons, in the open air. Thirty minutes had elapſed when it appeared completely filled with ſand. Our companions indeed affected to relate various ſtories of caravans that had been overwhelmed. But as neither time nor place were adduced, it would ſeem not unreaſonable to doubt the truth of the aſſertion.

If caravans have been thus buried on their road, it may be preſumed that accident can only have happened after they have been deprived of the power of moving, by the influence of a hot wind, want of water, and other cauſes. A number of men, and other animals, found dead, and covered with ſand, would be ſufficient ground for ſucceeding native travellers to believe, as they are ſtrangers to ratiocination, or, though not entirely perſuaded, to relate, as they delight in the marvellous, that the perſons they had found had been overwhelmed on their march; when in fact this accumulation had not happened till they were already dead. But perhaps the matter ſcarcely merits this diſcuſſion.

Our company conſiſted of nearly five hundred camels. This exceeds the number uſually employed by the Jelabs on their return from Egypt, which is often not more than two hundred. In paſſing from Dar-Fûr to Egypt, they eſteem two thouſand camels, and a thouſand head of ſlaves, a large caravan. Of perſons of other countries, but particularly Egyptians, trading for themſelves, there were not more than fifty, including five or ſix Coptic Chriſtians, whoſe admittance in Dar-Fûr the monarch

of that country has ſince forbidden. Several of this number were Muggrebines, or Occidental Arabs; the remainder, amounting to one hundred and fifty or two hundred, including the chabîr, or leader, were ſubjects of Fûr. Few particulars of other caravans are known to me but by report.

The Arabs and Jelabs find the camel too indiſpenſable to their long and fatiguing voyages, not to employ much care in nouriſhing him. This *ſhip of the land*, (مركب البر,) as he is called, is excluſively the bearer of their fortunes, and the companion of their toils. Much care is obſerved in rearing him, and not unfrequently the merchant pays nearly as much for the camels to carry his merchandize, as he did for the commodities themſelves; what then muſt be the profit that covers his expenſes, his fatigue, indemnifies him for accidental loſſes, and yet leaves him a gainer? But if this patient and enduring animal be thus rendered ſubſervient to their wants, or their avarice, he is not at leaſt tortured for their caprice.

Horſes are very little uſed by the Jelabs. They generally furniſh themſelves with Egyptian aſſes, which alleviate the fatigue of the way, and are afterwards ſold in Soudân at an advanced price. The ſtrength and ſpirits of this animal are recruited with a ſmall quantity of ſtraw and water; the horſe has not the ſame recommendation; and theſe people, though not averſe from parade in cities, find the labour and hazard of theſe voyages too enormous, not to augment their profits by all poſſible economy.

The

The proviſions they uſe are ſcanty and indifferent, and by no means teſtify any foreſight for the neceſſities of the ſick, or for the procraſtination of the voyage by thoſe innumerable accidents that may befal them.

I did not obſerve that any of them were furniſhed with dried meat, as is common with the Fezzanners. But few uſed coffee and tobacco, and the reſt contented themſelves with a leathern bag of flour, another of bread baked hard, a leathern veſſel of honey or treacle, and another of butter. The quantity of each was regulated by the number of perſons, and ſeldom exceeded what is abſolutely neceſſary. In travelling from Dar-Fûr to Egypt another article is much in uſe, eſpecially for the ſlaves, which Egypt itſelf does not afford, or produces in no quantity. The grain chiefly in uſe among the Fûrians is the ſmall *kaſſob*, called among them *dokn* (millet). Of this, after it has been coarſely ground, they take a quantity, and having cauſed it to undergo a ſlight fermentation, make a kind of paſte. This will keep a long time, and when about to be uſed, water is added to it; if properly made, it becomes a tolerably palatable food. But the natives are not very delicate. From its acidity they eſteem it a preventive of thirſt. The fermentation gives it alſo a ſlight power of inebriating, and it has a narcotic tendency. The ſubſtance ſo prepared is called *ginſeia*. The want of materials for fire on the road prevents the uſe of rice, and other articles that would require cookery.

Experienced travellers, among every ten camels laden with merchandize, charge one with beans, and ſtraw chopped ſmall,

which, ſparingly given, ſerves them during the greater part of the voyage. Thoſe with whom I travelled were not ſo provided, theſe articles being then very dear in Egypt; and in conſequence numbers of camels periſhed. In coming from Dar-Fûr, they uſe for the ſame purpoſe the *dokn*, and coarſe hay of the country, but not altogether with the ſame ſalutary effect.

The water, in leaving Egypt, is commonly conveyed in goat ſkins artificially prepared; but no ſkill can entirely prevent evaporation. On their march from Soudân to Egypt, the Jelabs oftener uſe ox-hides, formed into capacious ſacks and properly ſeaſoned with tar or oil. A pair of theſe is a camel's load. They keep the water in a better ſtate for drinking than the ſmaller; and theſe ſacks are ſold to great advantage throughout Egypt, a pair of the beſt kind being ſometimes worth thirty piaſters. They are the common inſtruments for conveying water from the river to different parts of each town. The camels are not allowed to partake of this ſtore, which, after all the care that can be taken of it, is often very nauſeous, from the tar, the mud which accompanies the water in drawing, heat, &c. Six of the ſmaller ſkins, or two of the larger, are generally eſteemed ſufficient for four perſons for as many days.

The *Cubba-Beeſh*, and the *Bedeiât*, the latter of whom ſeem to me not of Arab origin, when they make any attempt on the caravans, commonly ſhew themſelves between Leghea and the Bîr-el-Malha. But this road is ſo ill provided with any thing that is neceſſary for the ſuſtenance of man or beaſt, that neither the

the wandering tribes, nor the ferocious animals, which infeſt other parts of the continent, are commonly found there. The Egyptians and other whites therefore, though they commonly carry fire-arms with them from the North, generally take advantage of the market of Fûr, and return without any. The natives of Soudân are furniſhed with a light ſpear, or ſpears, the head of which is made of unhardened iron of their country. They have alſo a ſhield of about three feet long, and one foot and a half or three-quarters broad, compoſed of the hide of the elephant or hippopotamus, very ſimple in its conſtruction.

Intercourſe with Mecca.

No regular caravan of Hadgîs leaves Dar-Fûr, but a number of the natives make their way to Mecca, either with the caravan of merchants trading to Egypt, or by way of Suakem and Jidda. The preſent king was about to eſtabliſh his attorney (*waquîl*) at Mecca, but ſome obſtacles had prevented his reaching that place, when I came away. Fear of the ſea, or I know not what other cauſe, prevents them from chooſing the route by Suakem, though it be ſo much ſhorter and leſs expenſive than that by the way of Egypt; but the territory between Fûr and Suakem is not ſubject to any ſettled government, and thoſe who have travelled with property have frequently been plundered there. The *Tocrûri* however, who come from various parts, and ſomewhat reſemble the Derwiſhes of the North, travelling as paupers, with a bowl to drink out of, and a leathern

leathern bag of bread, frequently take that route and paſs in ſafety.

Seaſons, &c.

The perennial rains, which fall in Dar-Fûr, from the middle of June till the middle of September, in greater or leſs quantity, but generally both frequent and violent, ſuddenly inveſt the face of the country, till then dry and ſteril, with a delightful verdure. Except where the rocky nature of the ſoil abſolutely impedes vegetation, wood is found in great quantity, nor are the natives aſſiduous completely to clear the ground, even where it is deſigned for the cultivation of grain.

As ſoon as the rains begin, the proprietor, and all the aſſiſtants that he can collect, go out to the field, and having made holes at about two feet diſtance from each other, with a kind of hoe, over all the ground he occupies, the *dokn* is thrown into them, and covered with the foot, for their huſbandry requires not many inſtruments. The time for ſowing the wheat is nearly the ſame. The *dokn* remains ſcarcely two months before it is ripe; the wheat about three. Wheat is cultivated only in ſmall quantities; and the preſent Sultan having forbidden the ſale of it, till the portion wanted for his domeſtic uſe be ſupplied, it is with difficulty to be procured by purchaſe. The *Mahriek*, or greater *kaſſob*, which is a larger grain than the *dokn*, is alſo common, and a ſmall ſupply of ſeſamum, (*Simſim* in Arabic,) is ſown. What they term beans is a ſpecies of legumen different from

from our bean. In what are called gardens are *Bamea*, *Meluchîa*, lentils, (*adis*,) kidney beans, (*lubi*,) and ſome others. The water melon, and that called in Kahira *Âbd-el-awi*, together with ſome other kinds, abound during the wet ſeaſon, and indeed before, if they be watered. Sultan Teraub was ſolicitous to procure every thing the gardens of Egypt produce, and cauſed much care to be taken of the culture of each article brought: but the preſent prince does not turn his thoughts to that kind of improvement, and little of the effect of his predeceſſor's laudable anxiety is at this moment diſtinguiſhable. There are ſeveral ſpecies of trees, but none that produces fruit worth gathering, unleſs it be the Tamarind (*Tummara* **Hindi*). The date trees are in very ſmall number, and their fruit diminutive, dry, and deſtitute of flavour. That tree ſeems not indigenous in the country, but to have been tranſported from the neighbourhood of the Nile, Dongola, Sennaar, &c. The inhabitants appear not well to underſtand the management of this uſeful production; and perhaps the great drought will never admit of its flouriſhing, whatever diligence or care may be uſed to increaſe the number or improve the kind.

ANIMALS.

Quadrupeds.

Of animals the liſt found in Dar-Fûr with which my own knowlege furniſhes me, is not very extenſive; nor will it be intereſting ſo much as containing any thing new, but as it will ſhew the peculiar circumſtances of the country, as diſtinguiſhed from

* Fruit of India.

other

other neighbouring regions, and ſomewhat indicate the preſent ſtate of the people.

The horſe is uſed, but not in great number, nor are the natives very ſolicitous as to the breed. The only good horſes they poſſeſs are bred in the country of Dongola, and by the Arabs to the Eaſt of the Nile. Theſe are generally larger than we are accuſtomed to find the Egyptian horſes. They are perfectly well formed, and full of fire, yet tractable. Their action is grand beyond what I have obſerved in any other ſpecies; but it is ſaid they are not remarkable for bearing fatigue. The Arabs, who breed them, are in the habit of feeding them with milk. They rarely, if ever, caſtrate them. Horſes and mares are indiſcriminately uſed for the ſaddle. The horſes of Soudân are none of them ſhod.

Two or three diſtinct breeds of ſheep, *Ovis aries*, exiſt in Soudân, not however very materially differing from each other. The large-tailed ſheep, which are found elſewhere, I believe are here unknown. The meat is inferior to that of the Egyptian ſheep. They are covered with coarſe wool, reſembling hair, and apparently wholly unfit for any manufacture. The goats, *capræ cervicapræ*, are much more numerous than the ſheep, and the fleſh of the former is ſomewhat cheaper than that of the latter. The goats grow perhaps rather larger, but otherwiſe differ not from thoſe of Egypt. It is not uncommon to caſtrate both theſe animals, but neither is it a very general practice.

The

The aſs here is of the ſame appearance, and the ſame indocile nature, with that of Great Britain. The only good ones are what the Jelabs bring with them from Egypt: yet the animal is much uſed for riding; indeed few perſons mount an horſe but the military, and thoſe who are in immediate attendance at court. An Egyptian aſs fetches from the value of one to that of three ſlaves, according to the weight he is able to bear. A ſlave will purchaſe three or four of the ordinary breed; yet they are not anxious to improve them. Perhaps the animal degenerates: but it is certain that his external appearance undergoes a great change.

The bull is ſometimes caſtrated. Yet of the animals ſlaughtered in the market I have generally obſerved that the emaſculated are feweſt in number; nor is any preference given to the one over the other for food. Indeed, the character of animals in the entire ſtate appears materially to differ from what is remarked of the ſame animals with us. The horned cattle, fed by the tribes in the vicinity of the rivers, amounts to a very conſiderable number, and the tribute paid out of them to the monarch forms a valuable part of his revenue. Thence they are brought to the ſeveral towns for ſlaughter. The beef is good: the Egyptians diſlike it, but with the natives it is a conſtant article of food. Cows are alſo in abundance, but their milk is not very palatable: ſome of the ſettlers make it into a kind of cheeſe, but the inhabitants are not generally acquainted with that proceſs; they have, however, a mode of giving it an aceſcent taſte, and in that ſtate it may be kept a few days, and is neither diſagreeable nor inſalubrious.

The camels of Fûr are of a mixed breed, and they are found of all colours and ſizes. Thoſe which come directly from the Weſt or South are large, ſmooth-haired, and moſt frequently of a colour approaching to white, or light brown. Thoſe which are brought from Kordofân are many of them black, and are remarked to be leſs docile than the others. There are few countries where the animal abounds more than in Dar-Fûr. They are remarkable for enduring thirſt, but not for bearing great burthens. The camels in this country are particularly ſubject to the mange, (*Gerab*,) which attacks them chiefly in winter, and in ſome paſtures much more than in others. This malady is very contagious. It is cured by the application of a kind of tar, procured by diſtillation per deliquium, from the ſeeds of the water-melon. When the male camel is found unruly, they ſometimes deprive him of one or both teſticles. It is a cruel operation, as immediately after having incided with an ordinary knife, they ſear the wound with an hot iron till the hemorrhage be ſtopped. It may be doubted whether this practice be permitted by the law of the Prophet; but, however bigoted their minds, where advantage is hoped for, their faith is ductile. The fleſh of the camel, particularly of the female, (*naka*,) which is fattened for the purpoſe, is here much uſed for food. It is inſipid, but eaſily digeſted, and no way unpleaſant. The milk alſo is much in eſteem. The camels bred in Fezzân, and other countries to the Weſt, as well as thoſe of Arabia, are for labour reckoned ſuperior to thoſe of Fûr, and fetch an higher price. The former are larger and able to carry an heavier burthen, but not ſo capable of enduring thirſt. In Soudân they ſeldom carry above five hundred weight, and oftener three or three

three and a half: while in Egypt they are frequently obliged to toil under eight, ten, or even more. From theſe are ſelected the camels which bear the ſacred treaſure to the tomb of the Prophet. Soudân affords many fine dromedaries, but thoſe of Sennaar are moſt celebrated. Incredible ſtories are told of the long and rapid journies performed by them; as that they will hold out for four-and-twenty hours, travelling conſtantly at the rate of ten miles per hour: however this be, they are indiſputably ſwift, and perform long journeys almoſt without refreſhment.

The dogs of Dar-Fûr are of the ſame kind as thoſe of Egypt, and live on the public like the latter. I have underſtood that there is in ſome parts of the country a ſpecies of dog, uſed in hunting the antelope, (*ghazâl*, Ar.) and another ſort to guard the ſheep; of the ſagacity of the latter wonderful tales are told, as well as of the courage and fidelity of both. Experience has not enabled me to confirm the report. The common houſe-cat is ſcarce; and if I am rightly informed, there are none but what have been originally brought from Egypt. They are of the ſame kind as with us.

The wild or ferocious animals are, principally, the lion, the leopard, the hyena, (Fûr. *murfaîn*, *dubba*, Ar.) the wolf, the jackal, *canis aureus*, the wild buffaloe: but they are not commonly ſeen within the more cultivated part of the empire, at leaſt that which I have viſited, excepting the hyena and the jackal; the former come in herds of ſix, eight, and often more, into all the villages at night, and carry off with them whatever

they are able to maſter. They will kill dogs, and aſſes, even within the incloſure of the houſes, and fail not to aſſemble wherever a dead camel or other animal is thrown, which, acting in concert, they ſometimes drag to a prodigious diſtance; nor are they greatly alarmed at the ſight of a man, or the report of fire-arms, which I have often diſcharged at them, and occaſionally with effect. It is related, that upon one of them being wounded, his companions inſtantly tear him to pieces and devour him; but I have had no opportunity of aſcertaining this fact. The people of the country dig pits for them, and lying in ambuſcade, when one is entrapped, ſtun him with clubs, or pierce him with their ſpears. The jackal is harmleſs, but his uncouth cry is heard far off, and wherever there are rocks to ſhelter them, their howling community dwells undiſturbed.

In the countries bordering on the empire of Fûr, where water is in greater abundance, the other animals mentioned are very numerous, and much dreaded by travellers, particularly on the banks of the *Bahr-el-Ada*. To thoſe already enumerated, may be added, the elephant, the rhinoceros, the camelopardalis, the hippopotamus, and the crocodile.

The elephant is ſeen, in the places he frequents, in large herds of four or five hundred, according to report. It is even ſaid that two thouſand are ſometimes found together; but I do not ſuſpect the Arabs of extreme accuracy in counting. Theſe people hunt him on horſeback, having ſingled out a ſtraggler from the herd; or aim at him with ſpears from the trees; or make pits

pits into which he falls. His hide is applied to many uſeful purpoſes. The African elephant is ſmaller than the Aſiatic, and probably of a different ſpecies. The meat is an article of food in great eſteem with them. The fat forms a valuable unguent, and the teeth, as is well known, ſupply the merchants with immenſe profits.

The buffaloe is not found tame in Soudân. The wild one is hunted by the Arabs, and ſerves them for food. The hippopotamus is killed for his ſkin, (which being remarkably tough, makes excellent ſhields, and whips not wholly unlike our horſe-whips); and for his teeth, which are much ſuperior to ivory. The horn of the rhinoceros, to which animal the Arabs have applied a term ſomewhat leſs appropriate than the Greek, but ſtill characteriſtic, (*Abu-kurn*, father of the one horn,) makes a valuable article of trade, and is carried to Egypt, where it is ſold at an high price, being uſed for ſabre-hilts, and various other purpoſes. The more credulous attribute to it ſome efficacy as an antidote againſt poiſon.

The antelope and the oſtrich are extremely common throughout the empire. The civet-cat is not ſeen wild in the quarter which I viſited, but is frequent enough farther to the South. Many are preſerved in cages in the houſes of the rich. The women apply the odour extracted from them to add to their perſonal allurements; and what is not thus diſpoſed of becomes an article of trade.

The

The lion and leopard, though common in a certain diſtrict, are not found near the ſeat of government. The Arabs hunt them, ſtrip off the ſkin, which they ſell, and often eat the fleſh, which they conceive generates courage and a warlike diſpoſition. They occaſionally take them young, and bring them for ſale to the Jelabs, who ſometimes carry them as preſents to the great men in Egypt. I purchaſed two lions: the one was only four months old when I bought him. By degrees, having little elſe to employ me, I had rendered him ſo tame, that he had acquired moſt of the habits of a dog. He ſatiated himſelf twice a week with the offal of the butchers, and then commonly ſlept for ſeveral hours ſucceſſively. When food was given them they both grew ferocious towards each other, and towards any one who approached them. Except at that time, though both were males, I never ſaw them diſagree, nor ſhew any ſign of ferocity towards the human race. Even lambs paſſed them unmoleſted. The largeſt had grown to the height of thirty inches and a half over the ſhoulders.

The *ennui* of a painful detention, devoid of books and rational ſociety, was ſoftened by the company of theſe animals; and the ſatisfaction was not ſmall, even from this ſpecies of diverſion. At length, towards the end of my ſtay, after they had been with me more than two years, finding it impoſſible, under the circumſtances I then was, to carry them with me, I ſhot the one; and the other, either from diſeaſe or the loſs of his companion, died a few days afterwards. The Sultan had alſo two tame lions, which, with their attendant, came into the market to feed.

The

The remaining quadrupeds may be claſſed more briefly; for being all known, they will require no particular deſcription.

Ar.

Mus Jaculus—Jerboa.
Simia Æthiops—Abelang.
Hiſtria cieſtria— *Porcupine.*
Simia cynamolgos—kurd Ar.

BIRDS.

1. *Charadrius Kerwan*—Oriental dotterel.
2. *Numida Meleagris*—Guinea fowl.
3. *Tetrao Coturnix*—Egyptian quail.
4. *Vultur Percnopterus*—White-headed vulture.
5. *Pſittacus Alexandri*—Green peroquet.
6. *Columba domeſtica*—Common pigeon.
7. *Tetrao rufus*—Red partridge.
8. Owls (not common).
9. *Columba Turtur*, very common.

No. 4. This bird is of ſurpriſing ſtrength, and is ſaid by the natives to be very long-lived, *ſed fides penes auctores.* I have lodged a complete charge of large ſhot, at about fifty yards diſtance, in the body of this bird: it ſeemed to have no effect on him, as he flew to a conſiderable diſtance, and continued walking afterwards. I then diſcharged the ſecond barrel, which was loaded with ball: this broke his wing, but on my advancing

to

to ſeize him, he fought with great fury with the other. There are many thouſands of them in the inhabited diſtrict. They divide the field with the hyena: what carrion the latter leaves at night, the former come in crowds to feed on in the day. Near the extremity of each wing is a horny ſubſtance, not unlike the ſpur of an old cock. It is ſtrong and ſharp; and a formidable inſtrument of attack. Some fluid exſudes from this bird that ſmells likes muſk, but from what part of him I am uncertain.

No. 2. This beautiful bird is found in great numbers in Fûr, of which the common fowl, though it now abounds, is not a native. The voice of the Guinea fowl, when apparently elated, is very peculiar. No external difference, even in this their native climate, is to be obſerved between the male and female of this bird. They are carried as a profitable commodity to Kahira, where however, in a domeſtic ſtate, it is ſaid they ſeldom or never breed.

5. Theſe birds, in the beginning of ſummer, fill the trees in the vicinity of the town I lived in. They are caught unfledged, and brought up in the houſes, till they become quite domeſtic; are then carried to Egypt, and taught a kind of ſpeech, which being acquired, they are ſold at a high price.

Of fiſh I ſaw none but what were too much diſguiſed by drying to be recogniſed.

The

The fiſh in the river *Ada*, I am told, conſiſt of nearly the ſame ſpecies as thoſe of the Nile in Upper Egypt. They are caught in wicker baſkets, and uſed for food.—The natives have alſo a way of drying them, but it does not prevent their being ſo offenſive to the ſmell, as to be uſeleſs to any but themſelves. Numerous huts built of reeds are found on the bank of the river, as well for the uſe of the fiſhermen, as of thoſe who enſnare the ferocious animals that come to drink its waters.

The Chameleon abounds in Dar-Fûr; the *viverra Ichneumon*, *nims*, and almoſt all the ſpecies of lizard are alſo ſeen there.

Of Serpents, the *Coluber Hayé* of Egypt, the *Coluber vipera*, and the *anguis Colubrina*, were the only ones I ſaw: and no more than one or two of each; though it was repreſented to me that in ſome places they are numerous. The Fûrians have not the art of charming them, like the Egyptians and Indians. I expoſed myſelf to much ridicule by collecting a number of chameleons in my apartment, to obſerve their character and changes; the people there think them impure, and relate many fooliſh ſtories concerning them.

A great number of inſects and reptiles, which I had taken care to conſerve, accident has deprived me of, and I cannot now furniſh a catalogue. The ſcorpion is ſmall, of a brown hue, and his venom not extremely violent. The natives cure

the ſting by immediately applying to the part a bruiſed onion, which is renewed till the pain ſubſides.

The white ant, or *Termites*, is found in vaſt numbers, and is exceedingly deſtructive, eating through every thing within its reach, whether vegetables, cloth, leather, paper, proviſions, &c. A bull's hide, if not newly covered with tar, is no defence againſt it. The *Apis mellifera* (common bee) abounds; but they have no hives, and the wild honey is commonly of a dark colour, and unpleaſant taſte. I have obſerved a beetle, not very large, which is characterized by burying its eggs in a ſmall ball of horſe's or other dung, and then rolling the ball from place to place in the ſand or clay, till it attains a ſize greatly exceeding that of the animal itſelf. Great quantities of cochineal are viſible; which, if the natives, or the Egyptians who viſit them, had any reflection or ſpirit, it might be thought would be applied to ſome uſeful purpoſe.

The locuſt of Arabia, *Gryllus*, is very common, and is frequently roaſted and eaten, particularly by the ſlaves. The *Scarabeus Ceratoniæ*; the *Culex Egypti*, *namûs* in Ar. (moſquito), is particularly vexatious in the rainy ſeaſon.

METALS AND MINERALS.

Of metals, the number found in the diſtrict known to me, is ſmall. But in its neighbourhood, to the South and Weſt, if I have

I have been rightly informed, almoſt all deſcriptions are to be met with. The copper brought by the merchants from the territories of certain idolatrous tribes bordering on Fûr, is of the fineſt quality, in colour reſembling that of China, and appears to contain a portion of zink, being of the ſame pale hue. The large rings into which it is formed (of ten or twelve pounds weight each) are very malleable: of the ore I never was able to procure a ſpecimen. Iron is to be found in abundance, and the Pagan negroes, on whom the Mohammedans look with contempt, are the artiſts that extract it from the ore; an art of which the former, as far as I have ſeen, are ignorant. Though their iron, through the ſtupidity of the inhabitants, never acquire the more uſeful character of ſteel, its effects in the form of knives and javelins are yet commenſurate with the malign diſpoſitions of mankind. And though ſoft and periſhable, with increaſed trouble in renewing the edge, the tools formed of it anſwer all the purpoſes of their rude workmanſhip.

The method by which I obſerved a workman ſupply the defect of a furnace for fuſing metals appeared worth noticing. He had a leathern bag, which, on compreſſion, forced the air through a wooden pipe for bellows, and placed over the fire, made in a ſmall hole in the earth, the remains of a water jar, with which ſimple apparatus the effect was rapid and not inconſiderable.

Silver, lead, and tin, I have never heard mentioned here, but as coming from Egypt. Of gold, in the countries to the Eaſt and Weſt, the ſupply is abundant. Little comes to Dar-Fûr, except by accident. What is produced in the Weſt reaches the northern markets by means of other caravans. The monarch occaſionally obtains a ſmall quantity for his own uſe from the Eaſt.

Alabaſter, and various kinds of marble, exiſt within the limits of Fûr. The rocks chiefly conſiſt of grey granite. But of ſtone adapted to building, or convertible into lime, either there is none, or the quantity muſt be extremely ſmall. The granite ſerves for hand-mills without being cut, for the metal of which their tools are compoſed is too ſoft to be employed for that purpoſe.

Foſſile ſalt is common within a certain diſtrict: and there is a ſufficient ſupply of nitre, of which however no uſe is made. A quantity of ſulphur is brought by the Arabs, who feed oxen (*Bukkara*) from the South and Weſt. But of the place where it is found I have heard no deſcription. It muſt alſo exiſt on the mountain called Gebel Marra; as it is related there are hot ſprings there; which animals, particularly birds, are obſerved not to approach; this, if true, may be the effect of ſulphureous vapours.

PLANTS.

Though my reſidence in Dar-Fûr was ſo much protracted, I feel myſelf able to furniſh only a very imperfect catalogue of its vegetable productions. Theſe are to be ſought chiefly in the diſtricts to the South, where water abounds, and where the extreme reſtraint under which I found myſelf prevented me from ſeeking them.

During ſeven or eight months in the year the whole ſurface of the earth to the North is dried up by the ſun, and the minute plants which ſpring and flouriſh during the *Harîf* *. are mingled in the general marceſcence, as ſoon as that ſeaſon is paſſed. Even the trees, whoſe fibres pierce more deeply into the ſubſtance of their parent ſoil, loſe the diſtinctive marks of their proper foliage, and exhibit to the diſtant obſerver only the ſharp outline of their groſſer ramifications.

Of the trees which ſhade our foreſts or adorn our gardens in Europe, very few exiſt in Dar-Fûr. The characteriſtic marks of thoſe ſpecies which moſt abound there, are their ſharp thorns, and the ſolid and unperiſhable quality of their ſubſtance. 1. The Tamarind is not very common in the quarter I frequented; but thoſe which were viſible to me were of great height and bulk, and bore a copious ſupply of fruit.

* Seaſon of the rains.

2. The

2. The Plane, platanus Orientalis, *Deleib*, is found, but ſeems rather to have been brought from Egypt, than indigenous.

3. Sycamore of Egypt, *Ficus Sycomorus*, *Gimmeiz*, a few near Cobbé; ſaid to be much more common to the ſouthward. I did not obſerve that it produced any fruit.

4. *Nebbek* Ar. *Paliurus Athenæi.* Of this there are two ſpecies in Dar-Fûr. They term the largeſt *Nebbek-el-arab.* There is a difference in their fruit, as well as in their external appearance. The one is a buſh, with leaves of dark green, not very different from thoſe of the ivy, but much thinner. It appeared to be the ſame I had ſeen in the gardens of Alexandria. The other a tree, growing to conſiderable ſize, but having both the leaves and fruit ſmaller, and the fruit of darker colour, and ſomewhat different flavour. Both of them equally thorny. The natives eat the fruit freſh or dry; for it dries on the tree, and ſo remains great part of the winter months. In that ſtate it is formed into a paſte of not unpleaſant flavour, and is a portable proviſion on journies.

5. *Heglig* or *Hejlij*, Ar. This tree is about the ſame ſize as the one laſt mentioned, and is ſaid to be a native of Arabia, though I have ſeen it only in Fûr.—The leaf is ſmall, and the fruit it bears is of an oblong form, about the ſize of a date. Colour brown, tinctured with orange; dry, and of a viſcous quality. The nucleus is large in proportion to the fruit, which adheres to it with great tenacity. This is alſo formed into a paſte, but of no agreeable flavour. It is however eaten by the Arabs,

Arabs, and by ſome eſteemed efficacious as a remedy for certain diſeaſes. It ſeems a ſlight diuretic. The wood is hard, and of a yellowiſh colour; it grows in great abundance, and is very thorny. This, together with the *Nebbek*, chiefly furniſh thorns for the fences.

6. *Enneb*, a ſmall tree, to the fruit of which they have given the name of grapes. It bears leaves of light green hue, and the fruit, which is of a purple colour, is attached, not in bunches, but ſingly to the ſmaller branches, and interſperſed among the leaves. The internal ſtructure of the fruit is not very unlike the grape, which it alſo reſembles in ſize. But the pulp is of a red hue, and the taſte is ſtrongly aſtringent.

7. *Shaw*, Ar. a ſhrub about the ſize of the Arbutus, having, like it, a leaf of ſtrong texture, of oval form, pale green, wider at the lower, and narrower at the upper extremity than the arbutus.—The leaf has the pungency and very much the taſte of muſtard. This ſhrub I ſaw chiefly in *Wadi Shaw*, a place we paſſed in going and returning, between Sweini and Bîr-el-malha. The natives cut off the ſmaller branches, which they uſe to rub their teeth, alleging that the acrid juice of this plant has the property of whitening them.

From an exact correſpondence as to the place of its growth, viz. near the ſalt ſprings, the camels not eating it, and ſome other circumſtances, I take this to be the *Rack* of Bruce, vol. v. p. 44. though unable to recognize it in the figure there given.

8. Ce-

8. Ceratonia Siliqua, *Charôb.*

9. Solanum ſanctum, nightſhade, *Beidinjan*, or *Melingân*, brought originally from Egypt, and uſed for food.

10. *El Henne*, from Egypt, growing into uſe.

11. *Sophar*, Ar. Caſſia ſophera, wild ſenna, native, and grows in plenty after the rains.

12. *Sûnt*, Mimoſa Nilotica, in great quantity.—It is from this tree, which is alſo called *Seiâl*, that the gum, brought to Egypt by the caravans, is chiefly gathered. There are alſo found the trees called by Bruce *Ergett Dimmo*, and *Ergett-el-Kurûn*, and the *Farek*, Bauhinia Acuminata of the ſame writer.

13. A kind of legumen called *Fûl*, bean. It is not much uſed for food, but as an ornament by the women, being ſtrung in the form of beads, when quite dry, at which time it is very hard. It is alſo uſed as a weight of four or five grains.

14. A beautiful legumen, of a ſcarlet colour, with a black ſpot at the point of attachment to its cyſt. It is called in Dar-Fûr *Shûſh*; is about the ſize of a ſmall pea, hard and poliſhed; grows on a plant reſembling tares; is ſtrung and uſed as an ornament by the women.

15. The common onion, Allium cepe, *Baſſal*, Ar. is abundantly ſupplied in Dar-Fûr, but inferior in ſize, taſte, and colour, to that of Egypt.

16. Gar-

16. Garlick, Allium ſativum, *Tûm* Ar. cultivated and uſed for food.

17. Water-melon, Cucurbita citrullus, *Butteik* Ar. This grows wild over almoſt all the cultivable lands, and ripens as the corn is removed. In this ſtate it does not attain a large ſize. The inſide is of a pale hue, and has little flavour. As it ripens, the camels, aſſes, &c. are turned to feed on it, and it is ſaid to fatten them. The ſeeds, as they grow blackiſh, are collected to make a kind of tar, *Kutrân*. Thoſe plants of the melon which receive artificial culture grow to a large ſize, and are of exquiſite flavour.

18. Common melon, Cucumis melo, *Kawûn* Ar. is occaſionally cultivated, but rarely brought to perfection.

19. Cucumbers, Cucumis ſativus, *Cheiar* Ar. of which the Jelabs have introduced the culture, as well as of the preceding.

20. Gourd, Cucurbita Lagenaria, *Karra* Ar. This ſerves for drinking-veſſels and other purpoſes. It is found in abundance. When freſh, it is uſed for food, and being properly dreſſed with meat, is very palatable. Grows to a large ſize.

21. Cœlocynthis, *Handal* Ar. very common.

22. Momordica Elaterium, *Adjûr* Ar. alſo very common.

23. *Uſhar.* This plant abounds ſo much as to cover whole plains. No other uſe is made of it than to ſpread its branches and leaves under mats and goods, which it is ſaid guards them from the *Termis* or white ant.

24. Nightſhade, Solanum foliis hirſutis, *Enneb-el-dib.*

25. Hemp, Cannabis vulgaris, *Haſhîſh*, Ar. is now become an article of regular culture, being uſed in various ways as an aphrodiſiac, and in different proportion as a narcotic. *Haſhîſh* is a general name for green herbs, but chiefly appropriated to this: it is chewed in its crude ſtate, inhaled by means of a pipe, or formed, with other ingredients, into an electuary, *maijun*. In Egypt the conſumption of this article is much greater than in Dar-Fûr, but the beſt is that of Antioch in Syria.

26. Rice, Oryza, *Oruzz* Ar. is brought in ſmall quantities by the wandering Arabs, who find it growing wild in the places they frequent. It is little uſed or eſteemed, and indeed has no quality to recommend it.

27. Cayenne pepper, *chetti* or *Tchetti*, in the language of the country, is extremely common in one diſtrict, whence it is diſperſed over the country and uſed with food.

28. Kidney-bean, *Lubi* Ar.

29. *Meluchia.*

30. *Baméa.*

30. *Baméa*, in great abundance.

31. A plant of the ſame ſize with the *Meluchia*, of very dark green, ſtrong ſmell and taſte. It grows in great quantity, and with the natives forms a principal article of food. They call it *Cowel.*

32. Seſamum, *Simſim*, Ar. From this an oil is extracted. It is alſo bruiſed in a mortar, and mixed with the food. It is even uſed by the great to fatten their horſes.

33. *Mahreik*, and *Dokn*, the holcus dochna, of *Forſkal*, as has been already mentioned, are the baſis of their proviſion, but chiefly the latter.

34. Tobacco is produced in abundance in Fertît and Dar Fungaro. It ſeems to be unqueſtionably of native growth.

CHAP. XIX.

DAR-FÛR.

Government—Hiſtory—Agriculture, &c.—Population—Building—Manners and cuſtoms—Revenue—Articles of commerce, &c.

Government.

THE magiſtracy of one, which ſeems tacitly, if it be not expreſsly favoured by the diſpenſation of Mohammed, as in moſt other countries profeſſing that religion, prevails in Dar-Fûr. The monarch indeed can do nothing contrary to the Korân, but he may do more than the laws eſtabliſhed thereon will authoriſe: and as there is no council to control or even to aſſiſt him, his power may well be termed deſpotic. He ſpeaks in public of the ſoil and its productions as his perſonal property, and of the people as little elſe than his ſlaves.

When manifeſt injuſtice appears in his deciſions, the *Fukkara*, or eccleſiaſtics, expreſs their ſentiments with ſome boldneſs, but their oppoſition is without any appropriate object, and conſequently its effects are inconſiderable. All the monarch fears is a general alienation of the minds of the troops, who may at their will

will raiſe another, as enterpriſing and unprincipled as himſelf, to the ſame envied ſuperiority.

His power in the provinces is delegated to officers who poſſeſs an authority equally arbitrary. In thoſe diſtricts, which have always or for a long time formed an integral part of the empire, theſe officers are generally called *Meleks*. In ſuch as have been lately conquered, or perhaps, more properly, have been annexed to the dominion of the Sultan, under certain ſtipulations, the chief is ſuffered to retain the title of Sultan, yet is tributary to and receives his appointment from the Sultan of Fûr.

In this country, on the death of the monarch, the title deſcends of right to the oldeſt of his ſons; and in default of heirs male, as well as during the minority of thoſe heirs, to his brother. But under various pretences this received rule of ſucceſſion is frequently infringed. The ſon is ſaid to be too young, or the late monarch to have obtained the government by unjuſt means; and, at length, the pretenſions of thoſe who have any apparent claim to the regal authority are to be decided by war, and become the prize of the ſtrongeſt.

It was in this manner that the preſent Sultan gained poſſeſſion of the Imperial dignity. A preceding monarch, named *Bokar*, had three ſons, *Mohammed*, ſurnamed *Teraub*, *el-Chalife*, and *Abd-el-rachmân*. Teraub the eldeſt (which cognomen was acquired by the habit of rolling in the duſt when a child) firſt obtained

obtained the government. He is ſaid to have ruled thirty-two lunar years, one of the longeſt reigns remembered in the hiſtory of the country. The ſons he left at his death being all young, the ſecond brother, under pretence that none of them was old enough to reign, which was far from being the fact, and in ſome degree favoured by the troops for the generoſity by which he was eminently diſtinguiſhed, under the title of *Chalîfe*, vicegerent of the realm, aſſumed the reins of government. His reign was of ſhort duration, and characteriſed by nothing but violence and rapine. He had been only a ſhort time ſeated on the throne, when a diſcontented party joining with the people of Kordofân, in a war with whom his brother Teraub had periſhed, found employment for him in that quarter. Abd-el-rachmân, who, during the life of his brother, had aſſumed the title of *Faquîr*, and apparently devoted himſelf to religion, was then in Kordofân. He took advantage of the ſituation of the Chalîfe, and the increaſing diſcontent of the ſoldiery, to get himſelf appointed their leader. Returning towards Fûr, he met his brother in the field, and they came to an engagement, which, whether by the proweſs of Abd-el-rachmân, or the perfidy of the other's adherents, is unknown, was decided in favour of the former. The Chalîfe was wounded; and while one of his ſons parried the blows that were aimed at his life, they periſhed together covered with wounds. The children of Teraub, the rightful heirs, were in the mean time forgotten, and are now wandering about, ſcraping a miſerable ſubſiſtence from the parſimonious alms of their uſurping uncle. Abd-el-rachmân thought fit to ſacrifice but one of them, who being of mature age,

age, and, according to general report, endowed with talents greater than the reſt, was the chief object of his ſuſpicion and his fears.

The uſurper, after the victory, found himſelf in peaceable poſſeſſion of the throne; yet judging it right to maintain for a time the ſhew of moderation and ſelf-denial, he employed that diſſimulation for which his countrymen are famous, in perſuading them that his affections were fixed on the bleſſings of futurity, and that he was indifferent to the ſplendour of empire. He refuſed even to ſee the treaſures of his deceaſed brother, in gold, ſlaves, &c. and as he entered the interior of the palace drew the folds of his turban over his eyes, ſaying the temptation was too great for him, and invocating the Supreme Being to preſerve him from its effects. For a certain time too he confined himſelf to the poſſeſſion of four wives (free women) allowed by the law of the Prophet. At length, finding his claim unqueſtioned, and his authority firmly eſtabliſhed, the veil of ſanctity, now no longer neceſſary, was thrown aſide, and ambition and avarice appeared without diſguiſe. He now waſtes whole days in miſanthropic ſolitude, gazing in ſtupid admiration on heaps of coſtly apparel, and an endleſs train of ſlaves and camels, and revels in the ſubmiſſive charms of near two hundred free women. Abd-el-rachmân aſſumed the Imperial dignity in the year of the Hejira 1202, of the Chriſtian æra 1787. The diſcontent of the people however, and particularly of the ſoldiery in conſequence of the ſeverity of his regulations, and his perſonal avarice, were (1795) very much increaſing,

increaſing, which made me imagine his reign would not be long.

Hiſtory.

Mohammed Teraub, already mentioned, was preceded by a king named Abd-el-Caſim; Abd-el-Caſim by Bokar; Bokar by Omar. Some of the earlier kings are yet ſpoken of under the names of Solyman, Mohammed, &c. But as the people of the country poſſeſs no written documents, I found thoſe of whom I inquired often at variance both with regard to the genealogy and the ſucceſſion of their monarchs. In all countries theſe are points of ſmall import; but eſpecially in one of which ſo few particulars are known to us. It may yet be remarked, that they commonly mention the reign of Solyman, as the epocha when Iſlamiſm began to prevail in the country. Deſcribing this Sultan, at the ſame time, as of the *Dageou* race, which ſwayed the ſceptre long before that of Fûr became powerful. Circumſtances have inclined me to believe, that the reign of this prince muſt have been from one hundred and thirty to one hundred and fifty years ago.

On what the natives relate of their early hiſtory, little dependence can be placed: but it ſeems that the *Dageou* race came originally from the North, having been expelled from that part of Africa now, nominally at leaſt, under the dominion of Tunis*.

Harveſt,

* I remember to have borrowed, while at Damaſcus, a ſmall quarto volume, written in eaſy Arabic, without either title or concluſion, which contained a kind of

Harveſt, food, &c.

In that part of the country where I reſided are found neither lakes, rivers, marſhes, nor any other appearance of water but the wells which are dug for domeſtic conſumption, except during the rainy ſeaſon. At that period torrents, of greater or leſs dimenſions, interſect the country in all directions. The rainy ſeaſon laſts from before the middle of June to the middle or end of September. This ſeaſon is called Harîf*.

I have obſerved that the rain, which is generally very heavy and accompanied with lightning, falls moſt frequently from 3 P. M. till midnight.

The changes of the wind are not periodical but inſtantaneous. It is with a ſoutherly wind that the greateſt heat prevails; and with a South-Eaſt that the greateſt quantity of rain falls. When the breeze is from the North or North-weſt it is moſt refreſh-

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of hiſtory of the progreſs of the (*aſhab*) early propagators of Mohammediſm, and which enumerated, if I miſtake not, a tribe under the denomination of Fûr فور among their adverſaries, after the taking of *Bahneſé* in Middle Egypt, and their conſequent invaſion of the more Southern provinces.

* If but a ſmall quantity of rain fall, the agriculturs are reduced to great diſtreſs; and it happened, about ſeven years before my arrival, that many people were obliged to eat the young branches of trees pounded in a mortar.

ing, but does not generally continue long in that quarter. The hot and oppreſſive winds which fill the air with thick duſt blow conſtantly from the South.

One day, while I was ſitting in the market-place at Cobbé, I obſerved a ſingular appearance in the air, which ſoon diſcovered itſelf to be a column of ſand, raiſed from the deſert by a whirlwind. It was apparently about a mile and a half diſtant, and continued about eight minutes; this phenomenon had nothing of the tremendous appearance of the columns of ſand deſcribed by Bruce as riſing between Aſſuân and Chendi, being merely a light cloud of ſand.

The harveſt is conducted in a very ſimple manner. The women and ſlaves of the proprietor are employed to break off the ears with their hands, leaving the ſtraw ſtanding, which is afterwards applied to buildings and various other uſeful purpoſes. They then accumulate them in baſkets, and carry them away on their heads. When threſhed, which is awkwardly and incompletely performed, they expoſe the grain to the ſun till it become quite dry; after this an hole in the earth is prepared, the bottom and ſides of which are covered with chaff to exclude the vermin. This cavity or magazine is filled with grain, which is then covered with chaff, and afterwards with earth. In this way the maize is preſerved tolerably well. In uſing it for food, they grind it, and boil it in the form of polenta, which is eaten either with freſh or ſour milk, or ſtill more frequently with a ſauce made of dried meat pounded in a mortar,

mortar, and boiled with onions, &c. The Furians uſe little butter; with the Egyptians and Arabs it is an article in great requeſt. There is alſo another ſauce which the poorer people uſe and highly reliſh, it is compoſed of an herb called *Cowel* or *Cawel*, of a taſte in part aceſcent and in part bitter, and generally diſagreeable to ſtrangers.

As a ſubſtitute for bread, cakes of the ſame material are alſo baked on a ſmooth ſubſtance prepared for the purpoſe, which are extremely thin, and if dexterouſly prepared not unpalatable. Theſe are called *kiſſery* (fragments or ſections); they are alſo eaten with the ſauce above mentioned, or with milk, or ſimply water; and in whatever form the grain be uſed, the rich cauſe it to be fermented before it be reduced to flour, which gives it a very agreeable taſte. They alſo make no hefitation in eating the dokn raw, but moiſtened with water, without either grinding or the operation of fire.

The Sultan here does not ſeem wholly inattentive to that important object, agriculture. Nevertheleſs, it may be eſteemed rather a blind compliance with antient cuſtom, than individual public ſpirit, in which has originated a practice adopted by him, in itſelf ſufficiently laudable, ſince other of his regulations by no means conduce to the ſame end.

At the beginning of the *Hariſ*, or wet ſeaſon, which is alſo the moment for ſowing the corn, the King goes out with his Meleks and the reſt of his train, and while the people are employed in turning up the ground and ſowing the ſeed, he alſo

makes ſeveral holes with his own hand. The ſame cuſtom, it is ſaid, obtains in Bornou, and other countries in this part of Africa. It calls to the mind a practice of the Egyptian kings, mentioned by Herodotus. Whether this uſage be antecedent to the introduction of Mohammediſm into the country, I know not; but as it is attended with no ſuperſtitious obſervance, it would rather ſeem to belong to that creed.

Population.

The number of inhabitants in a country in ſo rude a ſtate as this is at preſent, it muſt neceſſarily be extremely difficult to compute with preciſion. Poſſibly the levies for war may furniſh ſome criterion. The Sultan, for about two years, had been engaged in a very ſerious war with the uſurper of Kordofân. The original levies for this war I have underſtood conſiſted of about two thouſand men. Continual reinforcements have been ſent, which may be ſuppoſed to amount to more than half that number. At preſent the army does not contain more than two thouſand, great numbers of them having been taken off by the ſmall-pox, and other cauſes. Even this number is very much miſſed, and the army is ſtill ſpoken of as a very large one. It ſeems to me from this and other conſiderations, that the number of ſouls within the empire cannot much exceed two hundred thouſand. Cobbé is one of their moſt populous towns; yet from the beſt computation I have been able to make, knowing the number of inhabitants in the greater part of the houſes, I cannot perſuade myſelf that the total

total amount of both ſexes, including ſlaves, much exceeds ſix thouſand. Of theſe the greater proportion are ſlaves.

The houſes are ſeparated from each other by wide intervals, as each man chooſes for building the ſpot neareſt to the ground he cultivates; ſo that in an extent of about two miles on a line, not much more than one hundred diſtinct incloſures properly to be termed houſes are viſible. The number of villages is conſiderable; but a few hundred ſouls form the ſum of the largeſt. There are only eight or ten towns of great population.

The people of Dar-Fûr are divided into thoſe from the river, of whom I have already ſpoken, ſome few from the Weſt, who are either Fukkara, or come for the purpoſes of trade. Arabs, who are very numerous, and ſome of whom are eſtabliſhed in the country, and cannot quit it; they are of many different tribes, but the greater number are thoſe who lead a wandering kind of life on the frontiers, and breed camels, oxen, and horſes. Yet they are not, for the moſt part, in ſuch a ſtate of dependence as always to contribute effectually to the ſtrength of the monarch in war, or to his ſupplies in peace. Theſe are *Mahmîd*, the *Mahréa*, the *beni-Feſâra*, the *beni-Gerâr*, and ſeveral others whoſe names I do not recollect. After the Arabs come the people of Zeghawa, which once formed a diſtinct kingdom, whoſe chief went to the field with a thouſand horſemen, as it is ſaid, from among his own ſubjects. The Zeghawa ſpeak a different dialect from the people of Fûr. We muſt then enumerate the people of Bégo or Dageou, who are now ſubject

to

to the crown of Fûr, but are a diſtinct tribe, which formerly ruled the country. Kordofân, which is now ſubject to Fûr, and a number of other ſmaller kingdoms, as *Dar Bérti*, &c. *Dar Rugna* has a king, who is however dependent, but more on Bergoo than on Fûr. What are the numbers of each is very difficult to ſay, as there are few or no data whence any thing ſatisfactory can be deduced.

Building.

This art, in which more refined nations diſplay ſo much ingenuity, and conſume ſo much of their property, is here limited by the neceſſity that produced it. A light roof ſhelters the Fûrian from the ſun and rain, and he fears not to be cruſhed by the maſs which he has raiſed for his ſecurity. The conflagration may deſolate his abode, but his ſoul is not appalled, for he has raiſed no monument of vanity to become its prey. The walls, wherever that material is to be procured, are built of clay; and the people of higher rank cover them with a kind of plaſter, and colour them white, red, and black. The apartments are of three kinds, one is called a *Donga*, which is a cube commonly formed in the proportion of twenty feet by twelve. The four walls are covered with a flat roof conſiſting of light beams laid horizontally from ſide to ſide; over this is ſpread a ſtratum of uſhar, or ſome other light wood, or, by thoſe who can afford the expenſe, courſe mats; a quantity of dried horſe's or camel's dung is laid over this; and the whole is finiſhed with a ſtrong and ſmooth coating of clay. They contrive

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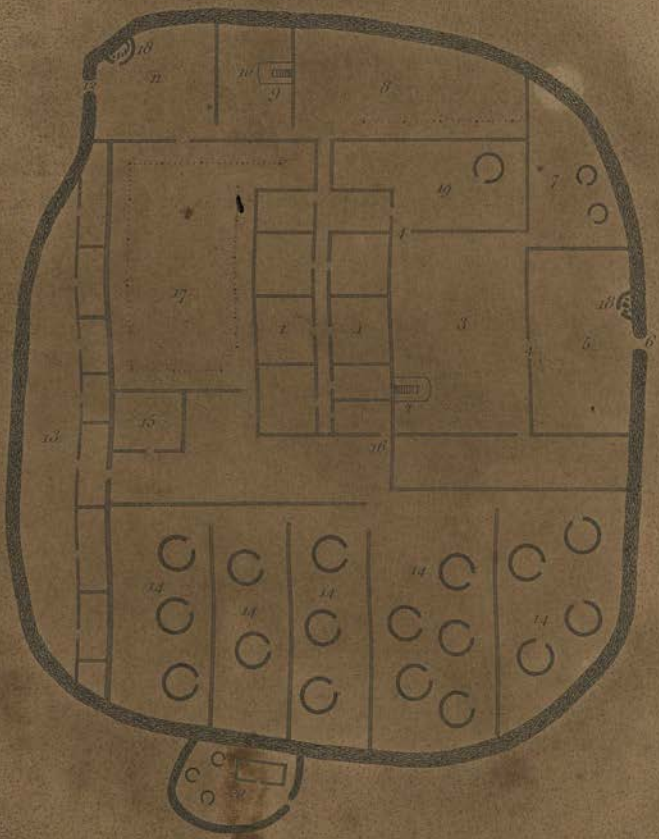
N

Sketch of a Plan of the Residence of the Sultan of Fur.



W

E

60 Feet

Scale of 5 Inches to 100 Feet

For the Description of this Plate to which the References are made see the

Barney del.

S

trive to give the roof a ſlight obliquity, making ſpouts to c[illegible] off the water. The roof thus conſtructed is a tolerable [illegible] tection from the rain, and the whole building is in a [illegible] degree ſecure from robbers, and the other inconvenience[illegible] are there to be expected. The *Donga* is provided wi[illegible] conſiſting of a ſingle plank, hewn with the axe, [illegible] and ſaw are equally unknown. It is ſecured by a [illegible] next thus conſtitutes the repoſitory of all their proper[illegible] an the is called a *Kournak*, which is uſually ſomewhat [illegible] having *Donga*, differing from it in being without a d[illegible]rns, com- no other roof than thatch, ſhelving like that [illegible]ted by light poſed of Kaſſob, the ſtraw of the maize, an[illegible]an the more rafters. This however is cooler in ſu[illegible] receiving com- cloſely covered buildings, and is appropr[illegible] only lodged, and pany, and ſleeping. The women are [illegible]e ſame kind as the dreſs their food in another apartme[illegible]e ſame kind as the laſt, but round, and from fifteen [illegible]nty feet in diameter: this is called *Sukteia*. The walls [illegible] *Donga* are often about twelve or fifteen feet high; thoſ[illegible]e other buildings ſeldom exceed ſeven or eight, but th[illegible]pends on the taſte of the owner. The floor of each, [illegible]erſons who are attentive to neatneſs, is covered with [illegible] ſand, which is changed as occaſion requires. An ho[illegible] which there are two *Dongas*, two *Kournaks*, and two [illegible]*ias*, is conſidered as a large and commodious one, fitted [illegible] the uſe of merchants of the firſt order. A *Rukkûba* (ركبة) is frequently added, which is no more than a place ſh[illegible]ed from the ſun, where a company ſit and converſe in the [illegible]en air. The interior fence of the houſe is commonly a wa[illegible]of clay. The exterior univerſally a thick

hedge,

re, conſiſting of dried branches of acacia and other thorny which ſecures the cattle, and prevents the ſlaves from eſ-; but which, as it takes no root, is never green, and has gloomy aſpect. The materials of the village houſes o particular deſcription; they are commonly of the *Sukteia*, when they riſe above the appellation of hut, tance is the ſtraw of the maize, or ſome other and inſecure. Tents are not uſed, except by great men, and theſe are ill-conſtructed. In erials to conſtruct huts are found by the ſol- without great difficulty; and the *Sarcina belli* t mat adapted to the ſize of his body.

Manners.

ntry are not famed for ſkill, courage, The troops of t mpaigns much reliance is placed on or perſeverance. In t m, and who are properly tributa- the Arabs who accomp Sultan. One energy of barba- ries rather than ſubjects mmon with other ſavages, that riſm they indeed poſſeſs, d thirſt; but in this particu- of being able to endure hun their neighbours. On the lar they have no advantage ravelling on foot with the journey, a man whom I had obſe rſon, aſked me for bread caravan, but unconnected with an " ſaid I.—"Two days," —"How long have you been witho water?"—"I drank was the reply.—"And how long wit we had been march- water laſt night."—This was at ſun-ſet, a d yet ſix hours to ing all day in the heat of the ſun, and we reach

reach the well. In their perſons the Fûrians are not remarkable for cleanlineſs. Though obſerving as Mohammedans all the ſuperſtitious formalities of prayer, their hair is rarely combed, or their bodies completely waſhed. The hair of the pubes and axillæ it is uſual to exterminate; but they know not the uſe of ſoap; ſo that with them poliſhing the ſkin with unguents holds the place of perfect ablutions and real purity. A kind of farinaceous paſte is however prepared, which being applied with butter to the ſkin, and rubbed continually till it become dry, not only improves its appearance, but removes from it accidental ſordes, and ſtill more the effect of continued tranſpiration, which, as there are no baths in the country, is a conſideration of ſome importance. The female ſlaves are dexterous in the application of it, and to undergo this operation is one of the refinements of African ſenſuality. Their intervals of labour and reſt are fixed by no eſtabliſhed rule, but governed by inclination or perſonal convenience. Their fatigues are often renewed under the oppreſſive influence of the meridian ſun, and in ſome diſtricts their nightly ſlumbers are interrupted by the dread of robbers, in others by the muſquitoes and other inconveniences of the climate.

An inveterate animoſity ſeems to exiſt between the natives of Fûr and thoſe of Kordofân. From converſations with both parties I have underſtood that there have been almoſt continual wars between the two countries as far as the memory of individuals extends. One of the cauſes of this hoſtility appears to be their relative poſition; the latter lying in the road be-

tween Dar-Fûr and Sennaar, which is conſidered as the moſt practicable, though not the direct communication between the the former and Mekka. Nor can caravans paſs from Suakem to Fûr, as appears, but by the permiſſion of the governors of Kordofân. The jealouſy of trade therefore is in part the origin of their unvaried and implacable animoſity.

Nothing reſembling current coin is found in Soudân, unleſs it be certain ſmall tin rings, the value of which is in ſome degree arbitrary, and which alone obtains at El Faſher. In that place they ſerve as the medium of exchange for ſmall articles, for which in others are received beads, ſalt, &c. Theſe rings are made of ſo many various ſizes, that I have known ſometimes twelve, ſometimes one hundred and forty of them, paſs for a given quantity and quality of cotton cloth. The Auſtrian dollars, and other ſilver coins, brought from Egypt, are all ſold for ornaments for the women, and ſome little profit attends the ſale of them, but the uſe of them in dreſs is far from general.

Gold not being found within the limits of Fûr, is ſeldom ſeen in the market; when it appears there, it is in the form of rings of about one-fourth of an ounce weight each, in which ſtate it comes from Sennaar. The Egyptian *mahbûb*, or other ſtamped money, none will receive but the people of that country. The other articles chiefly current, are ſuch as belong to their dreſs, as cotton cloths, beads, amber, kohhel, rhéa, and on the other hand, oxen, camels, and ſlaves.

The

The diſpoſition of the people of Fûr has appeared to me more cheerful than that of the Egyptians; and that gravity and reſerve which the precepts of Mohammediſm inſpire, and the practice of the greater number of its profeſſors countenances and even requires, ſeems by no means as yet to ſit eaſy on them. A government perfectly deſpotic, and at this time not ill adminiſtered, as far as relates to the manners of the people, yet forms no adequate reſtraint to their violent paſſions *. Prone to inebriation, but unprovided with materials or ingenuity to prepare any other fermented liquor than *bûza*, with this alone their convivial exceſſes are committed. But though the Sultan hath juſt publiſhed an ordinance (March 1795) forbidding the uſe of that liquor under pain of death, the plurality, though leſs publicly than before, ſtill indulge themſelves in it. A company often ſits from ſun-riſe to ſun-ſet drinking and converſing, till a ſingle man ſometimes carries off near two gallons of that liquor. The bûza has however a diuretic and diaphoretic tendency, which precludes any danger from theſe exceſſes.

In this country dancing is practiſed by the men as well as the women, and they often dance promiſcuouſly. Each tribe ſeems to have its appropriate dance: that of Fûr is called *Secondari*, that of Bukkara *Bendala*. Some are grave, others laſcivious, but conſiſting rather of violent efforts than of graceful

* The inhabitants of a village called *Bernoo*, having quarrelled with thoſe of another hamlet, and ſome having been killed on both ſides, all the property of both villages was forfeited to the king, the inhabitants being abandoned to poverty.

motions. Such is their fondneſs for this amuſement, that the ſlaves dance in fetters to the muſic of a little drum; and, what I have rarely ſeen in Africa or the Eaſt, the time is marked by means of a long ſtick held by two, while others beat the cadence with ſhort batons.

They uſe the games of *Ṭab-u-duk* and *Drís-wa-talaité*, deſcribed by Niebuhr, which however appear not indigenous, but to have been borrowed of the Arabs.

The vices of thieving, lying, and cheating in bargains, with all others nearly or remotely allied to them, as often happen among a people under the ſame circumſtances, are here almoſt univerſal. No property, whether conſiderable or trifling, is ſafe out of the ſight of the owner, nor indeed ſcarcely in it, unleſs he be ſtronger than the thief. In buying and ſelling the parent glories in deceiving the ſon, and the ſon the parent; and God and the Prophet are hourly invocated, to give colour to the moſt palpable frauds and falſehoods.

The privilege of polygamy, which, as is well known, belongs to their religion, the people of Soudân puſh to the extreme. At this circumſtance the Muſſelmans of Egypt, with whom I have converſed on the ſubject, affect to be much ſcandalized: for whereas, by their law they are allowed four free women, and as many ſlaves as they can conveniently maintain, the Fûrians take both free women and ſlaves without any limitation. The Sultan has more than an hundred free women, and many of the Meleks have from twenty to thirty. Teraub, a late

late king, contented himſelf with about five hundred females as a light travelling equipage in his wars in Kordofân, and left as many more in his palace. This may ſeem ridiculous, but when it is recollected that they had corn to grind, water to fetch, food to dreſs, and all menial offices to perform for ſeveral hundred individuals, and that theſe females (excepting thoſe who are reputed *Serrari*, concubines of the monarch) travel on foot, and even carry utenſils, &c. on their heads, employment for this immenſe retinue may be imagined, without attributing to the Sultan more libidinous propenſities than belong to others of the ſame rank and ſtation.

This people exceeds in indulgences with women, and pays little regard to reſtraint or decency. The form of the houſes already deſcribed ſecures no great ſecrecy to what is carried on within them, yet even the concealment which is thus offered, is not always ſought. The ſhade of a tree, or long graſs, is the ſole temple required for the ſacrifices to the primæval deity. In the courſe of licentious indulgence father and daughter, ſon and mother are ſometimes mingled. The relations of brother and ſiſter are exchanged for cloſer intercourſe; and in the adjoining ſtate, (Bergoo,) the example of the monarch countenances the infraction of a poſitive precept, as well of Iſlamiſm, as of the other rules of faith, which have taken their tincture from the Moſaic diſpenſation.

But however unbridled their appetites in other reſpects may be, pæderaſty, ſo common in Aſia and the North of Africa, is in Soudân little known or practiſed. The ſituation, character, and treatment

treatment of women is not exactly ſimilar, either to that which marks the manners of Aſia, and other parts of Africa, or to that which is eſtabliſhed in Europe. In contradiſtinction to the women of Egypt, in Soudân, when a ſtranger enters the houſe, one of the more modeſt indeed retires, but ſhe is contented to retire to a ſmall diſtance, and paſſes and repaſſes executing the buſineſs of the houſe in the preſence of the men. In Egypt, a veil is invariably the guardian of real or affected modeſty. In Dar-Fûr none attempt to conceal their faces but the wives of the great, whoſe rank demands ſome affectation of decency—who from ſatiety of indulgence become coquets, or whoſe vanity induces them to expect that concealment will enſnare the inexperienced with the hope of youth which has ceaſed to recommend them, or beauty by which they could never boaſt to be adorned. The middle and inferior rank are always contented with the ſlight covering of a cotton cloth, wrapped round the waiſt, and occaſionally another of the ſame form, materials, and ſize, and equally looſe, artleſsly thrown over the ſhoulders. They never eat with the men, but ſhew no heſitation at being preſent when the men eat and drink. The moſt modeſt of them will enter the houſe, not only of a man and a ſtranger, but of the traders of Egypt, and make their bargains at leiſure. On ſuch occaſions, any indelicate freedom on the part of the merchant is treated with peculiar indulgence. The huſband is by no means remarkable for jealouſy, and provided he have reaſon to ſuppoſe that his complaiſance will be attended with any ſolid advantage, will readily yield his place to a ſtranger. Nothing can ſhock the feelings of an Egyptian more than to ſee his wife in converſation with another man in public. For ſimilar conduct, individuals

individuals of that nation have been known to inflict the laſt puniſhment. A liberty of this kind has no ſuch effect on a Fûrian.

Defendit numerus, junctæque in umbone phalanges.

The univerſality of the practice prevents its being eſteemed either criminal or ſhameful.

Some of the moſt laborious domeſtic offices in this country are executed by women. They not only prepare the ſoil and ſow the corn, but aſſiſt in gathering it. They alone too are engaged in the buſineſs of grinding and converting it into bread. They not only prepare the food, in which (contrary to the practice of the Arabs) it is eſteemed diſgraceful for a man to occupy himſelf, but fetch water, waſh the apparel, and cleanſe the apartments. Even the clay buildings, which have been mentioned, are conſtructed chiefly by women. It is not uncommon to ſee a man on a journey, mounted idly on an aſs, while his wife is pacing many a weary ſtep on foot behind him, and moreover, perhaps, carrying a ſupply of proviſions or culinary utenſils. Yet it is not to be ſuppoſed that the man is deſpotic in his houſe: the voice of the female has its full weight. No queſtion of domeſtic œconomy is decided without her concurrence, and, far from being wearied with the corporeal exertions of the day, by the time the ſun declines, her memory of real or imaginary injuries affords matter for querulous upbraiding and aculeate ſarcaſms.

Who-

Whoever, impelled by vanity, (for no profit attends it,) receives to his bed the daughter of a King or powerful Melek, (women of this rank are called *Mîram*,) finds her ſole moderatrix of his family, and himſelf reduced to a cipher. Of his real or reputed offspring he has no voice in the diſpoſal, government, or inſtruction. The princeſs, who has honoured him with the limited right over her perſon, becomes not the partner, but the ſole proprietor, of all that he poſſeſſed; and her moſt extravagant caprices muſt not be thwarted, leaſt her diſpleaſure ſhould be ſucceeded by that of the monarch.

The man cannot take another wife with the ſame ceremonies or dowry; and if any diſpute ariſe concerning inheritance, the right is always decided in favour of the *Mîram*. Finally, he is almoſt a priſoner in the country, which he cannot leave, however diſtreſſed, and however he may be inclined to retrieve his fortune by trade, without ſpecial permiſſion from the Sultan, and the immediate and unqualified forfeiture not only of the dowry he gave, but of all the valuables he received in conſequence of the honourable alliance.

Previouſly to the eſtabliſhment of Iſlamiſm* and kingſhip, the people of Fûr ſeem to have formed wandering tribes, in which ſtate many of the neighbouring nations to this day remain. In their perſons they differ from the negroes of the coaſt of Guinea. Their hair is generally ſhort and woolly, though ſome are

* About a century and a half ago.

ſeen

ſeen with it of the length of eight or ten inches, which they eſteem a beauty. Their complexion is for the moſt part perfectly black. The Arabs, who are numerous within the empire, retain their diſtinction of feature, colour, and language. They moſt commonly intermarry with each other. The ſlaves, which are brought from the country they call *Fertît*, (land of idolaters,) perfectly reſemble thoſe of Guinea, and their language is peculiar to themſelves.

In moſt of the towns, except Cobbé, which is the chief reſidence of foreign merchants, and even at court, the vernacular idiom is in more frequent uſe than the Arabic; yet the latter is pretty generally underſtood. The judicial proceedings, which are held in the monarch's preſence, are conducted in both languages, all that is ſpoken in the one being immediately tranſlated into the other by an interpreter (*Tergimân*).

After thoſe who fill the offices of government, the *Faquî*, or learned man, i. e. prieſt, holds the higheſt rank. Some few of theſe *Faquîs* have been educated at Kahira, but the majority of them in ſchools of the country. They are ignorant of every thing except the Korân. The nation, like moſt of the North of Africa, except Egypt, is of the ſect of the Imâm Malek, which however differs not materially from that of Shafei.

Revenues of Dar-Fûr.

1. On all merchandize imported the king has a duty, which in many inſtances amounts to near a tenth; as for inſtance, on every camel's load of cotton goods brought from Egypt, and which commonly conſiſts of two hundred pieces, the duty paid to the king by the merchants of Egypt is twenty pieces: the Arabs who are under his government and the natives pay more; ſome articles however do not pay ſo much.

2. In addition to this, when they are about to leave Dar-Fûr on their return to Egypt, another tax is demanded on the ſlaves exported, under pretence of a voluntary douceur, to be exempt from having their ſlaves ſcrutiniſed. This, on our caravan, which compriſed about five thouſand ſlaves, amounted to 3000 mahbubs, between 6 and 700l. to be paid to the Chabîr on their arrival in Egypt.

3. All forfeitures for miſdemeanors are due to the king; and this is a conſiderable article; for in caſe of a diſpute in which blood is ſhed, as often happens, he makes a demand of juſt what proportion he thinks right of the property of the village in which the offence was committed, of the whole, of an half, of a third, of every ſpecies of poſſeſſion, and this moſt rigorouſly eſtimated.

4. In

4. In addition to this, every one who is concerned in a judicial proceeding before him, muſt bring a preſent according to his rank and property: this is another conſiderable ſource of revenue.

5. Of all the merchandiſe, but eſpecially ſlaves, which are brought *from the roads*, as they call it, that is, from all quarters except Egypt, the king is entitled to a tenth; and in caſe of a *Selatéa*, that is, an expedition to procure ſlaves by force, the tenth he is entitled to becomes a fifth, for the merchants are obliged to wait ſix weeks or two months before they can ſell any of their ſlaves, and then are obliged to pay in kind one tenth of the number originally taken, one half of which is by that time generally dead.

6. At the time of *leathering the kettle-drum*, which happens every year on the 27th of the month Rabia-el-awil, all the principal people of every town and village, nay, as I have underſtood, every houſekeeper, is obliged to appear at El Faſher, with a preſent in his hands, according to his rank and ability. This is another conſiderable ſource of revenue. The preſent of the Melek of the Jelabs on one of theſe occaſions, I have known to be valued at 900 mahbûbs, or about 200l. ſterling. At this ſolemn feſtival, all the troops, not in actual ſervice, are obliged to be preſent, and as it may be called, reviewed; that is, every man who has or can procure an horſe, mounts and ſhews him in the public meeting.

7. A number of preſents are daily and hourly received from all the great people of the country, as well as from the merchants who come on buſineſs, and thoſe who ſolicit offices. The merchants generally preſent ſome kind of manufacture for clothing, ſuch as light woollen cloth, carpets, arms, &c. and the people of the country, camels, ſlaves male and female, *tokéas*, oxen, ſheep, &c.

8. But one of the moſt conſiderable articles of revenue is the tribute of the Arabs who breed oxen, horſes, camels, ſheep. Thoſe who breed horſes ſhould bring to the monarch all the males which are yearly produced by their mares; but this I am told they often contrive to avoid. The cuſtomary tribute of the Arabs who breed oxen, or *Bukkara*, as they are called, is one tenth *. But when I was there, they having neglected paying it for two years, the Sultan ſent a body of troops, who ſeized all they could lay hands on, to the number of twelve thouſand oxen. If the tribute were regularly paid, it might amount to four thouſand oxen per annum: but theſe Arabs live in tents, and conſequently change their habitations frequently, and when they feel themſelves united, are not much inclined to pay tribute. Thoſe who breed camels ſhould alſo pay a tenth of their property yearly; and I have underſtood that they acquit themſelves of the obligation with more regularity than the former. Theſe alſo however are ſometimes rebellious, and then nothing is received from them. Two tribes, *Mahria* and *Mahmîd*, were at war

* A great tribute is alſo paid in butter.

during

during my reſidence in Fûr, and a battle took place between them, in which many fell on both ſides: the monarch, to puniſh them for their contumacious behaviour, ſent a Melek with a detachment of about ſixty horſemen, who ſeized on one half of the camels of every Arab, and where they found five took three, as the fifth could not be divided. The owners of ſheep and goats pay a tenth.

9. Every village is obliged to pay annually a certain ſum in corn, *Dokn*, which is collected by the king's ſlaves. The monarch has alſo lands of his own, which are cultivated by his ſlaves, and which ſerve to ſupply his houſhold; for, though a merchant, he does not ſell corn. The whole of the diſtrict of Gebel Marra, to the Weſt, is entirely appropriated to his uſe, and the wheat, wild honey, &c. which are abundantly produced there are all reſerved for his table.

10. The king is chief merchant in the country, and not only diſpatches with every caravan to Egypt a great quantity of his own merchandiſe, but alſo employs his ſlaves and dependents to trade with the goods of Egypt, on his own account, in the countries adjacent to Soudan.

Articles

Articles of Commerce.

Gold rings are ſometimes worn in the noſe by women of diſtinction. Sea-ſhells (*Cowries*) are among other female ornaments, but not very current. The red legumen, called *Shûſh*, is much worn in the hair.

Commodities brought by the Jelabs from Egypt are:

1. Amber beads.
2. Tin, in ſmall bars.
3. Coral beads.
4. Cornelian ditto.
5. Falſe Cornelian ditto.
6. Beads of Venice.
7. Agate.
8. Rings, ſilver and braſs, for the ancles and wriſts.
9. Carpets, ſmall.
10. Blue cotton cloths of Egyptian fabric.
11. White cotton ditto.
12. Indian muſlins and cottons.
13. Blue and white cloths of Egypt called *Melayés*.
14. Sword blades, ſtrait, (German,) from Kahira.
15. Small looking-glaſſes.
16. Copper face-pieces, or defenſive armour for the horſes' heads.
17. Fire arms.

18. Kohhel

18. Kohhel for the eyes.
19. *Rhéa*, a kind of moſs from European Turkey, for food, and a ſcent.
20. *Shé*, a ſpecies of abſynthium, for its odour, and as a remedy: both the laſt ſell to advantage.
21. Coffee.
22. *Mahleb*, *Krumphille*, *Symbille*, *Sandal*, Nutmegs.
23. *Dufr*, the ſhell of a kind of fiſh in the Red Sea, uſed for a perfume.
24. Silk unwrought.
25. Wire, braſs and iron.
26. Coarſe glaſs beads, made at Jeruſalem, called *Herſh* and *Munjúr*.
27. Copper culinary utenſils, for which the demand is ſmall.
28. Old copper for melting and re-working.
29. Small red caps of Barbary.
30. Thread linens of Egypt—ſmall conſumption.
31. Light French cloths, made into Benîſhes.
32. Silks of Scio, made up.
33. Silk and cotton pieces of Aleppo, Damaſcus, &c.
34. Shoes of red leather.
35. Black pepper.
36. Writing paper, (*papier des trois lunes*,) a conſiderable article.
37. Soap of Syria.

Tranſported

Tranſported to Egypt:

1. Slaves, male and female.
2. Camels.
3. Ivory.
4. Horns of the rhinoceros.
5. Teeth of the hippopotamus.
6. Oſtrich feathers.
7. Whips of the hippopotamus's hide.
8. Gum.
9. Pimento.
10. Tamarinds, made into round cakes.
11. Leather ſacks for water (*ray*) and dry articles (*geraub*).
12. Peroquets in abundance, and ſome monkeys and Guinea fowl.
13. Copper, white, in ſmall quantity.

CHAP. XX.

Miſcellaneous obſervations on Dar-Fûr, and ſome of the adjacent countries.

THE preceding chapters concerning Dar-Fûr, contain moſtly facts of which I was an eye-witneſs, or received from undoubted authority. But as every information, however minute, may either conduce to facilitate farther progreſs in this part of Africa, or may perhaps intereſt the curious reader, as relating to regions little known, I ſhall now proceed to ſome matters, related to me on the ſpot, but the accuracy of which I cannot pretend to vouch.

The people of Fûr are repreſented as uſing many ſuperſtitious ceremonies at the *leathering of the kettle-drum*, a ceremony before mentioned. Among others, it is ſaid, they put to death, in the form of a ſacrifice, a young boy and girl. Even to this day, many idols are worſhipped by the women of the Sultan's *Harem*. The mountaineers offer a kind of ſacrifice to the deity of the mountains, when they are in want of rain.

Several ſuperſtitious notions prevail among the ſlaves. One of them having died ſuddenly, it was imagined that he had been poſſeſſed by the devil, and none of them would waſh the

body. It was with difficulty that they could be prevailed on even to carry it to the place of interment.

The people of Dageou, a country on the Weſt, repreſented as not far from Bergoo, it is ſaid, conquered the country now called Fûr, and retained it till they were exhauſted by mutual contentions: upon which the preſent race of kings ſucceeded, but from what origin I have not been able to diſcover. Probably, Moors driven from the North by the Arabs. The race of Dageou is ſaid to have come from the vicinity of Tunis. It is reported, that they had a cuſtom of lighting a fire on the inauguration of their king, which was carefully kept burning till his death. At preſent there is a cuſtom in Fûr, of ſpreading the carpets on which the ſeveral deceaſed Sultans uſed to ſit, before the new prince, and from the one he prefers, it is judged his character will be analogous to that of its former poſſeſſor.

The Sultan Omar, one of the predeceſſors of Teraub, carried on a long and deſtructive war with the neighbouring country of Bergoo, in which he exhauſted his treaſures and people, and at the ſame time greatly weakened the adverſe country.

The families between which the pretenſions to authority now lie, are thoſe of Abd-el-Caſim, Teraub, and Chalifé, his brother. Each of them has a number of warm partizans among the ſoldiery, who would never be faithful to any of the other families. The competitors are ſo numerous that much confuſion

ſion is expected to follow the death of the preſent Sultan; and it is inferred that the kingdom will be divided.

I ſhall now proceed to ſtate ſome relations that were made to me concerning Kordofân and other adjacent countries.

A king, of the name of *Abli-calik*, is the idol of the people of Kordofân, where he reigned about fourteen years ago, and is renowned for probity and juſtice. The kings of Kordofân had been deputed by the Mecque of Sennaar, till after the death of the ſon of *Abli-Calik*, when it was uſurped by Fûr, in conſequence of the weakneſs and diſſenſions of the government at Sennaar.

The people of Kordofân are reported to be not only indifferent to the amours of their daughters and ſiſters, but even attached to their ſeducers. The father or brother will even draw the ſword againſt him who offends the *Refik*, or companion of his daughter or ſiſter. Very different is the mode of thinking in Sennaar, where immodeſty is only permitted among the female ſlaves. The chief merchants have companies of theſe ſlaves, and derive great profit from their proſtitution.

Afnou, a country beyond Bornou to the Weſtward, is ſaid to produce ſuch abundance of ſilver, that the natives conſtruct defenſive armour of that metal. The coats of mail are jointed, and repreſented as very beautiful. Of the ſame material, it is reported, are made pieces to protect the head and breaſt of

their horſes, the former having the chaffron, or horn, known in our days of chivalry.

Among the Southern countries, whither the Jelabs of Bergoo and Fûr ſometimes journey to procure ſlaves, is *Dar Kulla*. The chief article they carry to Kulla is ſalt, twelve pounds of which are eſtimated as the price of a male ſlave, *ſedaſé*, about twelve or fourteen years of age. A female brings three pounds more, whimſically computed by the natives, as, a pound for the girl's eyes, another for her noſe, and a third for her ears. If copper be the medium, two rotals are eſteemed equal to four of ſalt. *Hoddûr*, a large ſort of Venetian glaſs beads, and tin, are in great eſteem. Of the latter they make rings and other ornaments.

The natives of Kulla are repreſented as partly negroes, partly of a red or copper colour. Their language is naſal, but very ſimple and eaſy. It is ſaid they worſhip idols. They are very cleanly, to which the abundance of water in their country contributes: and they are remarkable for honeſty, and even punctilious in their tranſactions with the Jelabs.

They have ferry-boats on the river, which are impelled partly by poles, partly by a double oar, like our canoes. Slaves are obtained in Dar Kulla either by violence, *Selatéa*, or by the following method. In that country the ſmalleſt treſpaſs on the property of another, is puniſhed by enſlaving the children or young relations of the treſpaſſer. If even a man's footſtep be obſerved among the corn of another, the circumſtance is attended

attended by calling witneſſes, and application to a magiſtrate, and the certain conſequence of proof is the forfeiture of his ſon, daughter, nephew, or niece, to the perſon treſpaſſed on. Theſe accidents are continually happening, and produce a great number of ſlaves. A commiſſion to purchaſe any thing in a diſtant market, not exactly fulfilled, is attended with a like forfeiture. But above all, if a perſon of note die, the family have no idea of death as a neceſſary event, but ſay that it is effected by witchcraft. To diſcover the perpetrator, the poorer natives, far and near, are obliged to undergo expurgation by drinking a liquor which is called in Dar-Fûr *Kilingi*, or ſomething that reſembles it; and the perſon on whom the ſuppoſed ſigns of guilt appear, may either be put to death, or ſold as a ſlave.

The people of Kulla are ſtrangers to venereal complaints, but are ſubject to the ſmall-pox. In that part of the country which is viſited by the Jelabs there is a king; the reſt is occupied by ſmall tribes, each of which is ruled by the chief who happens to have moſt influence at the time. The *Kumba*, or Pimento tree, is found there in ſuch plenty, that a *rotal* or pound of ſalt will purchaſe four or five *mid*, each *mid* about a peck.

The trees are ſo large, from the quantity of water and deep clay, that canoes are hollowed out of them ſufficiently capacious to contain ten perſons.

It was related to me by Jelabs who have viſited that country, that the inhabitants of Dar Bergoo make war by ſudden incurſions,

ſions, traverſing and laying waſte a large ſpace in a ſhort time. They leave their women behind, and are thus better adapted to military operations than the Fûrians, who follow an oppoſite practice, never marching without a hoſt of attendant females. The people of Bergoo ſeldom make *Selatéa*.

Some of the idolatrous nations, dependent on Bergoo, are repreſented as making war in a very formidable manner. The combatants never retreat; and the women behind light a fire, in which they heat the heads of the ſpears, and exchange them for ſuch as are cooled in the combat. They alſo uſe poiſoned weapons.

There is a remote part of the pagan country, from which ſlaves are brought, which the Arabs diſtinguiſh by the term *Gnum Gnum*, (a ſobriquet,) whoſe inhabitants eat the fleſh of the priſoners they take in war. I have converſed with ſlaves who came thence, and they admit the fact. Theſe people are alſo in the habit of ſtripping off the ſkin of the hands and faces of their ſlaughtered foes, which afterwards undergo ſome preparation, and are worn as a mark of triumph. Their arms, a ſpear or javelin, are of iron, wrought by themſelves. After having heated them to redneſs, they ſtick the point into the trunk of a particular tree, and there leave the weapon till the juice has dried on. In this manner it acquires, as is reported, a moſt deadly poiſon.

A few

A few of the more common vocabula in the language of *Dar-Rũnga.*

Water - - - -	Tta.
As eide (a pudding) - -	Gnung.
Come and eat - - -	Gagra.
Quickly - - - -	Undelak nonnerâ.
Bring the bowl - - -	Kiddeki, Kiddeki.
A mat - - - -	Kubbenâng.
Cloths - - - -	Lemba.
Shoes - - - -	Bŏrŏ.
Sun - - - -	Agñing.
It is hot - - - -	Agñing betrân.
Moon - - - -	Medding.
A wooden mortar - -	Bedding.
Aſs - - - - -	Guſſendĕ.
Horſe - - - -	Filah.
Dog - - - - -	Ming.
Houſe - - - -	Ttong.
Kingdom - - - -	Kuſſé.
Wood of any kind - -	Unjŭm.
Fire - - - -	Niſſiek.
Woman - - - -	Mmi.
Man - - - -	Kameré.
Is it I? - - - -	Ammê?
Reprimanding - - -	Ggó!
Grain - - - -	Aſſé.

Maize

Maize	Dimbiti.
Millet	Gurwendi.
Fowl	Kidi.
Winged ant	Agnemâ.
Spear	Sûbbûk.
Knife	Dangala.
Foot	Itar.
Eye	Khaſſo.
Ear	Neſſo.
Hand	Tuſſo.
Light blue	Endréng.
Dung	Abûrr.
Urine	Niſſich.
Copper	Simméri.
Tin	Fueddah.
Beads	Arrû.
Loins (of the human body) *alſo*	Arrû.
One	Kadenda.
Two	Embirr.
Three	Attîk.
Four	Mendih.
Six	Subotîkeda.
Seven	Ow.
Eight	Sebatéis.
Nine	Atih.
Ten	Bûff.
Rain	Kinga.
God, *alſo*	Kinga.

By

By God, *an adjuration* - -	Kiñga go!
Honey - - - -	Tuggi.
Fiſh - - - -	Kogñong.
Meat - - - -	Miſſich.
Gruel - - - -	Ba-birré.
Stone - - - -	Diſſi.
A ſtar - - - -	Beité.
The ſtars collectively - -	Beité-jûk.
Slave of either ſex - -	Guiah.
Male ſlave - - - -	Guiah méré.
Female ſlave - - -	Guiah Mmi.
Mountain - - - -	Ddéta.
Wind - - - -	Wwi.
Cinders - - - -	Firgi.

CHAP. XXI.

MEDICAL REMARKS.

Pſorophthalmia—Plague—Small-pox—Guinea worm—Scrophula—Syphilis—Bile—Tenia—Hernia—Hydrocele—Hemorrhoides and Fiſtula—Apoplexy—Umbilical ruptures—Accouchemens—Hydrophobia—Phlebotomy—Remedies—Remarks—Circumciſion—Exciſion.

FROM the following detached remarks, the reſult chiefly of perſonal obſervation, if the phyſiologiſt can derive any amuſement, or the traveller the ſmalleſt mitigation of his perſonal ſufferings, the purpoſe of committing them to paper is anſwered.

If any medical profeſſor ſhould chance to advert to them, the writer is too conſcious of the ſuperficiality of his own knowlege not to perceive, that little ſatisfaction will be derived. But perſuaded, that the art of healing, even at this day, abounds little leſs in experiments than in the age of one of its brighteſt ornaments, who makes the confeſſion, he is induced to believe, ſcarcely any fact relative to it, or any experiment, faithfully narrated, can be wholly deſtitute of its uſe.

Pſoroph-

Pſorophthalmia.

It is remarked that in Egypt, but particularly in Kahira, the blind, and thoſe who have defective viſion, bear a large proportion to the number of the inhabitants. The fact obſerved, which cannot be diſputed, has been explained in various ways. It has by ſome been conſidered as proceeding from the habitual uſe of rice. By others, as the effect of the ſubtle duſt which floats in the air. Even the water of the Nile has been ſuppoſed to co-operate at leaſt, if not to be the ſole agent, in producing this remarkable diſeaſe.

To explore the origin of this or any other malady, all its appearances muſt firſt be accurately noted. The ophthalmia of Egypt leads us through a diverſity of ſymptoms, from ſlight inflammation and defluxion, to the total and irrecoverable blindneſs occaſioned by opacity of the Cornea. To enumerate them all correctly, and compare them in a variety of caſes, muſt be the taſk of an oculiſt long reſident on the ſpot, and accuſtomed to numerous patients. A tranſient obſerver, however diligent in his inquiries, may more eaſily prove the falſehood of the aſſigned cauſes, than trace the real one.

The Nile water, it may be ſuppoſed, when taken into the ſtomach, can have no effect on the eyes, but by firſt altering the ſtate of the fluids, into which it, as well as other aliments, is gradually converted. Whether from mineral or vegetable impregnations, it could never operate ſolely on the eyes, without

affecting any other part of the animal economy. The effect of opium is ſeen on the blood and muſcular fibres; of mercury on the glands and lymphatics; of cantharides on the nerves: and too great a portion of theſe, taken into the body, may have a pernicious effect on the eyes, but always through the medium of other parts. The whole *materia medica*, perhaps, furniſhes no drug or mineral that is known, when taken into the ſtomach, to have a local and partial effect on the eyes. Such an effect is even irreconcileable with the general and conſtantly obſerved operation of all remedies applied to the human body.

Beſides, if the injury were ſolely or even in part to ariſe from the uſe of the Nile water, all thoſe who drink it muſt be equally affected, allowing for the different degree of firmneſs in the ſtamina of each. But certain orders of men are rarely attacked by this diſeaſe, and they too who are continually uſing the river water both internally and externally.

Rice is one of the moſt nutritive and ſalubrious of the farinaceous aliments, and certainly does not operate to render the humours acrid, and thereby to inflame the eyes. It is uſed as a main article of food by the natives of a large portion of Aſia, and forms no inconſiderable part of the conſumption in other countries, without being obſerved to produce any ſuch effect as is here attributed to it; and may therefore fairly be denied to have any ſuch power.

Something

Something more plauſible indeed offers itſelf as to the injurious operation of an external cauſe. Nothing can be more ſubtle than the duſt into which the vegetable ſoil of Egypt reſolves itſelf when it becomes dry. This, during a certain portion of the year, is in a manner ſuſpended in the air, from a cauſe which exiſts in few other countries, I mean the want of rain. It alſo contains a large portion of nitre, which is copiouſly produced in Egypt. This circumſtance, however, is common to many other places. This light duſt, doubtleſs of a very irritating quality, not only floats in the ſtreets, but pervades the apartments of every dwelling, inſinuating itſelf into the moſt artfully conſtructed incloſures: by it therefore the eyes may and muſt be in ſome degree affected. But Nature has not ordained that a part ſo much expoſed ſhould be deſtitute of its appropriate protection. The ſecretions of the lachrymal glands are, in general, abundantly ſufficient to counteract the injury ſuſtained by the action of corroſive or irritating ſubſtances on the external fabric of the eye, being always produced exactly in proportion to the circumſtances that demand them, as daily experience confirms: yet it cannot be denied, that the continually repeated operation of an offending cauſe, when no remedy is applied, may be more than commenſurate with the efforts of Nature to reſtore herſelf.

Such is preciſely the condition of the Kahirines. The accommodating the quality of diet to the ſymptoms of derangement in the economy is a precaution unknown to them: and of their remedies, many are ſo prepared, or ſo adminiſtered, as to augment rather than to annihilate diſeaſe. No idea offers itſelf

itſelf to them, but of topical applications to remove a local complaint. If any thing be applied in theſe *fluſſioni* (dyſophthalmia) it is generally *kôhhel* (calx of tin mixed with ſheep's fat) or *túti*, a ſtill more powerful aſtringent, applied in coarſe powder, and naturally tending to increaſe rather than to allay the irritation.

When thus incommoded, the Egyptians of the lower claſs eſteem water pernicious, and therefore rarely waſh their eyes; but as the collected duſt begins to cauſe an uneaſy ſenſation, apply their fingers or a coarſe cotton cloth to remove it. The higher orders, who are neat in their perſons, and regular in their ablutions, are rarely obſerved to be greatly haraſſed by this complaint. And the progreſs of the diſorder, when in its naſcent ſtate, has ſeveral times been ſtopped, under my obſervation, by the uſe of roſe-water, ſolution of ſacchar. ſaturn. &c. as in other places.

But as no ſingle one of theſe cauſes, nor even all of them together, appear ſufficient to account for all the phenomena, another, more powerful, is to be ſought; and none ſuggeſts itſelf more opportunely than that alleged by Savary, who imagines that the defect of viſion is principally brought about by the habit of being expoſed to the nocturnal air during the ſummer, at which ſeaſon a heavy dew falls, and a great tranſition happens from the heats of the day. In fact, if the face of thoſe who ſleep expoſed be not completely covered, an itching and unpleaſant ſenſation is always felt in the eyes at riſing.

It

It is ordinarily experienced in the city, where, from being confined in the day, people feel moſt diſpoſed to ſeek for coolneſs and refreſhment on their terraces at night.

The Mamlûks, and higher order of Arabs, that is, Mohammedan merchants, and the ſuperior rank of Copts and Franks, are leaſt affected, as being cleanly, not expoſing themſelves to the night air without neceſſity, and being well covered. The Arabs of the deſert are as free from blindneſs as any people. They never ſleep with the face expoſed, and have moreover the advantage of being devoid of the duſt and other ſuppoſed cauſes of pſorophthalmia in the city. The diſorder appears no where ſo much as in Kahira, becauſe no where are all the cauſes ſo much combined: yet it is ſeen in Alexandria, Damiatt, and in Upper Egypt, which ſhews that the cauſe is not confined to Kahira. Among the poorer claſs of all countries prevails a kind of *inſouciance*. That of Kahira is particularly expoſed to the changes of temperature and the nocturnal dew, and is ill clothed. Hence the diſorder is moſtly found among the populace. A diſpoſition to inflammation often appears in the eyes of children, but yields to proper remedies. Hence it may be imagined, that with attention the Egyptians would not ſuffer more than other nations.

Some travellers have thought that the ophthalmic diſeaſe in Kahira was occaſioned by the fetid exhalations of the Chalige, and the drains; and have even obſerved, that thoſe who are moſt ſeverely affected in winter, recover as ſoon as the water has filled the Chalige and the pools. This is alſo a common idea with

with the natives. " The ſtink blinds me," is a frequent expreſſion on coming into a place of fetid odour; and it may be remarked, that the ordinary maxims of *indigenæ* are rarely to be entirely diſregarded. Whatever miaſms however may iſſue from the canal, they cannot be equally diſperſed over the city, as blindneſs is; and the Franks, Greeks, and other ſtrangers who reſide neareſt this depôt of impurity, would be moſt affected if that were the cauſe. It may yet be one cauſe. Another I take to be the ſubtile duſt above mentioned; but the moſt powerful, indiſcreet expoſure to the nocturnal air and dews. The collective influence of theſe is ſtrengthened by the cloudleſs ſplendour of a vertical ſun, reflected from the ſterile expanſe of ſand, which offers no ſombrous object on which the eye may repoſe itſelf.

Theſe conſiderations, it may be acknowleged, do not carry conviction; but too many local diſeaſes are yet unexplained, to leave any wonder if the cauſe of this ſhould yet remain problematical.

Plague.

All the improvements in the art of healing which modern Europe can boaſt as its own, are the reſult of more frequent experiment, and more patient and minute inveſtigation, than exiſted in the antient.

To conjecture ingeniouſly is a matter of ſmall effort, and in treating of what is properly the object of experiment, it is not only

only of no value, but often of dangerous reſult. But it is ſuited to the indolence of the human mind, and flattering to perſonal vanity, which delights to perform much by a ſingle energy. Hence, an hypotheſis ſupported by ſome inſulated fact, perhaps only by ſpecious error, is often advanced with warmth, and the moſt important conſiderations militating againſt it, are forgotten, or warped to ſerve the purpoſe of the inventor. Thus the increaſe of the Nile was once confidently attributed to the Eteſian winds; and the malady which has ſo often almoſt depopulated Kahira, is ſtill by ſome imagined to proceed from the putrid depoſition of its waters.

We have at length diſpoſed ourſelves to the habit of tracing the cauſe of diſeaſe, by combining a number of minute, and often varying, ſymptoms. A practice which, if correct in its detail, can never but be accurate in its deductions. Relative to the Plague, however, whoſe very name diſtracts the timid, and appals even the courageous, our reaſonings and our deductions are quite of a different deſcription. Reſpecting its cauſe, all is conjecture. No experienced or well-informed practitioner has watched the bed of the ſick; none has accurately examined the different appearances which the diſeaſe aſſumes in different perſons, nor even in its different ſtages, in the ſame perſon. Scarcely any, it is believed, has been tranquil enough to hear patiently from the mouth of the ſufferer an account of his ſenſations, which, recounted by a third perſon, never fail to vary.

Where this malady appears, the phyſician and the prieſt, the pride of ſcience and the ſecurity of faith, confident and

boaſtful when the patient alone is threatened, are both equally alert in their efforts to eſcape. The ignorant and unreflecting Muſlim, indeed, awe-ſtruck, and reſigned to the unalterable decree of Fate, hangs over the couch of his expiring relative. But the report, guided by prejudice, is likely to miſlead, and the obſervation can be of little value when the ſole ſentiment is ſtupor.

Thus the Plague remains almoſt deſtitute of a local habitation, though it have a name in noſology.

Who can at this day determine, whether the peſtilence mentioned by Thucydides be the ſame as that of Modern Egypt and Turkey? Or whether the epidemical diſeaſes, which have for ſeveral centuries, at intervals ravaged different parts of the Turkiſh empire, have been all ſpecifically the ſame? The Europeans frequenting the Levant, have written profound treatiſes on the plague, ſimply from having ſeen a quantity of dead bodies carried paſt the doors of their houſes, which the double optics of fear have occaſionally magnified from 500 to 10,000.

The facts that appear chiefly to be aſcertained relative to the plague, are, 1ſt, That the infection is not received but by actual contact. In this particular, it would ſeem leſs formidable than ſeveral other diſorders. 2. That it is communicated by certain ſubſtances, by others not, as by a woollen cloth, or rope of hemp, but not by a piece of ivory, wood, or a rope made of the date tree; nor by any thing that has been completely immerſed in water. It would appear from the report of the

the Kahirines, that no animal but man is affected with this diſorder; though, it is ſaid, a cat paſſing from an infected houſe, has carried the contagion. 3. That perſons have often remained together in the ſame houſe, and entirely under the ſame circumſtances, of whom one has been attacked, and died; and the others never felt the ſmalleſt inconvenience. 4. That a perſon may be affected any number of times. 5. That it is more fatal to the young than the old. 6. That no climate appears to be exempt from it; yet, 7. that the extremes of heat and cold both appear to be adverſe to it. In Conſtantinople it is often, but far from being always terminated by the cold of winter, and in Kahira by the heat of ſummer; both circumſtances being, as may be conjectured, the effect of indiſpoſition for abſorption in the ſkin, unleſs it be ſuppoſed that in the latter caſe, it may be attributed to the change the air undergoes from the increaſe of the Nile.

The firſt ſymptoms are ſaid to be thirſt; 2. cephalalgia; 3. a ſtiff and uneaſy ſenſation, with redneſs and tumour about the eyes; 4. watering of the eyes; 5. white puſtules on the tongue. The more advanced ſymptoms of buboes, fœtor of the breath, &c. &c. are well known; and I have nothing authentic to add to them. Not uncommonly, all theſe have ſucceſſively ſhewn themſelves, yet the patient has recovered; in which caſe, where ſuppuration has had place, the ſkin always remains diſcoloured, commonly of a purple hue.—Many who have been bleeded in an early ſtage of the diſorder, have recovered without any fatal ſymptoms; but whether from that or any other cauſe, does not appear certain. The ſame operation is reported to have been

commonly fatal in a late ſtage. It is ſaid that embrocating the buboes continually with oil has ſometimes wrought a cure; but this remedy is ſo difficult and dangerous for the operator, that it would appear experiments muſt yet be very defective. The natives of Kahira are too ſupine to ſeek for any remedy, and too bigoted to avoid the danger.

The plague which happened in Egypt ſo early as the year 1348, when Conſtantinople was yet ſubject to the Greek emperor, and Egypt in poſſeſſion of Mohammedans, may be ſuppoſed to have originated in the latter. But not to mention that there were many other places from which it might be brought, this ſingle inſtance, not given in detail, is inſufficient to overthrow the teſtimony of the modern inhabitants, who with one conſent affirm, whether Mohammedans or Chriſtians, that the plague is not endemial in Egypt, but that all the inſtances of it which they are able to trace are proved to have been derived from abroad.

The learned Dr. Mead has brought the plague from Ethiopia, where famine and the ſmall-pox indeed carry off numbers; but where the plague was never known to exiſt. It is not remembered to have penetrated far into the Upper Egypt, except in ſome few inſtances, when it was known to have been carried thither by the boats from Kahira. No more is required to account for its introduction into Egypt at this day, than the admiſſion, that it is never completely extinct at Conſtantinople, which, it ſeems, has ſcarcely been denied.

The

The imagination of one of our poets has drawn the peſtilence from the filth of Kahira, and the mud of the Nile. But, not to mention that there is leſs diſpoſition to fermentation and putrefaction in the atmoſphere of Egypt, than in almoſt any other that I have heard deſcribed, Kahira is very far from being impure. No offenſive ſubſtance remains in the ſtreets twenty-four hours; and even what is left to annoy paſſengers in London and Paris for months, is there carried away and preſerved for burning.

The mud of the Nile becomes dry in a very ſhort ſpace of time after the water has left it, except in the canal (Chalige) which is indeed not very odoriferous; but ſo far from emitting peſtilential exhalations, that the Franks who eſpecially dwell cloſe to it, are never infected with the plague, and are in general among the moſt healthy of the inhabitants of that metropolis.

Small-pox.

The ſmall-pox is a diſeaſe much dreaded by the people of Soudân, whether Moors or Negroes, and little leſs by the Bedouins of Egypt. The Chriſtians of Kahira are many of them in the habit of inoculating. A few of the Mohammedans uſe the ſame practice. It is however almoſt impoſſible to perſuade them to adopt our mode of treatment.

Inde-

Independently of the general ill conſequence of improper management of the patient, the chief reaſon of the extraordinary fatality of this complaint among the negroes, appears to be the thickneſs of the ſkin, which reſiſting the effort of nature to protrude the morbid matter to the ſurface, tends to throw it back into the circulation. A proprietor of ſlaves, who was rather anxious for the conſervation of his property, than ſcrupulous in his attachment to religious prejudice, deſired me to inoculate five of them. A ſtrong doſe of ſenna was adminiſtered as preparative, and they were afterwards reſtrained as to diet. Three of them had not in the whole forty puſtules, and ſoon recovered. The other two ſuffered much; and the eruption, though not confluent, proved fatal to one of them. Whether he had caught it before, been improperly treated, or whether it was the effect of habit of body, was not clear. Theſe were of the true negro caſt, called, *Fertît*. They were all under twelve years of age.

Guinea Worm.

The Mohammedans of Fûr, and the Arabs, call the idolaters in their neighbourhood *Fertît*, (فرتيت à فرت *improbus fuit*). The diſeaſe called the Guinea Worm is known among them by the ſame name. It is extremely common, and very troubleſome to the ſlaves, and ſometimes to free perſons. It is by ſome eſteemed contagious, which however is rather ſurmiſed than certified. It conſiſts of a whitiſh tumour, at firſt hard and painful. Often ſhews itſelf about the knee, in the fleſhy part of

of the thigh, and in the foot, juſt below the inſtep. As it is matured, a ſmall white worm appears, which is to be wound off by degrees, and in coming out is followed by the diſcharge of purulent matter. If broken in the extraction, it is ſometimes very inconvenient, and often laſts four or even ſix months. There is no certain cure for this diſeaſe, which moſt frequently ſhews itſelf in the beginning of winter, after the rains; but generally diſappears at the commencement of the hot ſeaſon. It ſeems to originate in the water, which is replete with animalcules, and which no care is uſed to purify.

They find by the termination of the tumour the extremity of the worm, which they call *wullad-el-Fertît*, and in that ſpot, puncture the ſkin with a red-hot iron, which they conceive forces it out; but which always appeared to me a painful operation, without any kind of effect. There is obſerved in ſome individuals a greater diſpoſition to this diſeaſe than in others, but it is not confined to age, ſex, or colour.

Scrophula.

The ſcurvy is very uncommon in Egypt and Syria. In the former I ſaw no inſtance of it. In Dar-Fûr I have obſerved it in the gums, but never any general diſſemination of ſcrophulous humour appearing in the blood. As the tranſpiration is ſeldom interrupted, and generally copious, it muſt doubtleſs carry off much of the acrid humours, and prevent their accretion. Salt proviſions, which generate the ſcurvy in the North of Europe,

Europe, are almoſt unknown; and much of the diet of the people conſiſts of vegetables. All theſe circumſtances have their influence, but none of them perhaps ſo much as the Nile-water, which is a perfect ſolvent; and by the change of its component parts during the increaſe, has a particular tendency to throw off impurities from the blood.

Syphilis.

The diſeaſe which attacks the principle of generation, and deſtroys, in its ſource, one among the few ſolaces with which human life is ſparingly diverſified, which the heroiſm and the philanthropy, or the ambition and the avarice, of Europeans have propagated wherever the malign deſtiny of other nations has ordained that their dominion ſhould be eſtabliſhed, does not appear in Egypt with all the terrors that mark its courſe in other countries.

The temperature, the air, the mode of living, perhaps ſimply the firſt, which maintains continued tranſpiration, render it much milder in its effects than with us, or even in the iſlands of the Archipelago.

The inſtitutes of the Prophet, indeed, have tended to diminiſh promiſcuous concubinage, yet there is no ſuch deficiency as to impede the propagation of the diſeaſe, if it were as virulent as in other places.

Ulcers

Ulcers of long duration, noſeleſs faces, and all the diſguſting conſequences of this malady are indeed occaſionally viſible. But they are in very ſmall number, and notoriouſly the reſult of extreme negligence, and of repeated infection, where no means have been employed to exterminate it.

It may truly be eſteemed fortunate that this diſeaſe prevails with no violence in Egypt, for its only certain remedy, mercury, is there found much leſs efficacious than in the more temperate latitudes. Adminiſtered even in ſmaller doſes than in Europe, it is ſaid ptyaliſm is either produced very early, or it paſſes off with the fæces, without any viſible effect.

A Frank practitioner of Kahira, accuſtomed to the climate, ordered two drams of Mercury in thirty pills, with Gum Arabic and Syrup of Cichory, to be taken one a day. In this caſe, he declared, that the pills having been adminiſtered during the firſt ſeven days, and then, with the intermiſſion of three days, two having been given each day for five days more, had produced no viſible effect on the diſeaſe, but paſſed off by ſtool. In other caſes he had known much ſmaller doſes, in the ſpace of two days, had cauſed inflammation of the ſalivary glands, and he was obliged to abandon the uſe of it, and have recourſe to other means of cure.

The natives, who are unacquainted with the uſe of mercury, and indeed of minerals in general as employed internally, are yet provided, as they ſay, with efficacious remedies for the venereal diſeaſe. They uſe flax oil, freſh, as it is expreſſed,

from the ſeed. A Greek, who was in the ſervice of Murad Bey as a mariner, (*galeongi*,) and who was known to me in Kahira, had been infected, and on applying to a Frank phyſician, was told that it would be neceſſary immediately to uſe mercurials. The man was not inclined to confinement or to regimen, and went to a Copt at Jizé, who profeſſed to relieve the ſick. This man ordered him to take two coffee-cups of flax oil every morning faſting, and directed no regimen, but that of keeping himſelf warm. The Greek obſerved none, for he continued freely the uſe of *aqua vitæ*, and even ſacrificed to Venus, (for perſons who have been once infected and fully cured, are, it is ſaid, in no fear of reinfection,) and was often in the heat of the ſun. He had continued this method for two months, when a general eruption took place over his body, but chiefly about the head and glands of the throat. In this condition I ſaw him. His Eſculapius ordered him to cover the puſtules of his face with a kind of red earth, found in ſome parts of Egypt. They gradually became dry, and came off without leaving any mark. At the end of the third month from the time he had applied to the Copt, and one month after the appearance of the eruption, the man was in perfect health, and the ſkin had completely recovered its tone and poliſh.

In the cure of the ſimple gonorrhea, a decoction of mallows is commonly uſed, and they ſeem to place their chief confidence in diuretics. I never heard of an injection, but from thoſe who were acquainted with European practice. Certain herbs and roots macerated, are applied locally in caſe of inflammation and tenſion (chordee).

Shankers

Shankers, &c. externally, are repeatedly waſhed with ſoap and water, and then kept covered with the red earth above mentioned. I never ſaw the effect, but the cure is ſaid to be rapid.

In Dar-Fûr I have not obſerved the venereal diſeaſe more formidable than in Egypt. I ſaw a few individuals who were mutilated in the organs of generation by its effects.

The old women, who are phyſicians in ordinary, uſe a decoction of certain roots, of which I never came at the knowlege, infuſed in *bouza*, which appear to operate ſucceſsfully. Gleets are frequent; and continued indulgence produces early debility and impotence.

The great advantages of the *étuves*, or warm baths, is evident in very many inſtances in Kahira. But it is difficult to admit Savary's aſſertion (vol. i. p. 108) in its full extent, viz. that they operate as a radical cure of the venereal diſeaſe. They doubtleſs aſſuage many of its graver ſymptoms.

In no country are pulmonary diſeaſes more rare than in Egypt, which could not happen if the baths had any tendency to cauſe them.

Leproſy.

The leproſy is more frequent in Syria than in Egypt. It exiſts however in the latter country, with all its concomitants

of ſwelled and diſtorted joints, a livid, ſpotted, parched, and cracked ſkin, &c.

I have ſeen it under all its forms of *Borras*, *Jiddâm*, &c. In Kahira there is no proviſion for the unhappy ſufferers, who are allowed to beg about the ſtreets, but forbidden by their religion from the contact of others, and excluded from ſociety by an inefficient police. I have heard of a cure of the leproſy in its worſt ſtage, by the uſe of corroſive ſublimate in ſmall doſes. The natives ſeem not to know any ſpecific.

In Dar-Fûr, the *Borras*, which is not uncommon, gives to the blacks the appearance of being *pyebald*, changing to white both the ſkin and hair. A caſe of, what I was convinced was *Jiddâm*, beginning in the hands, was cured under my obſervation by a ſlave, a native of the kingdom called *Baghermi*, but the means he had uſed he could not be prevailed on to diſcloſe.

Bile.

Complaints proceeding from too copious ſecretion of bile are extremely common both in Egypt and Dar-Fûr. *Murâr*, the bile, or gall, is the generic name for all diſeaſes of this kind, at leaſt in their naſcent ſtate; for they are not ſolicitous in the choice of names, till diſtinct appearances teach them to ſeek a more characteriſtic appellation. There ſeems to be no efficacious remedy for theſe maladies, and therefore they take their courſe; and

and all the inconveniences conſequent upon them are common, and increaſed by general inattention to diet.

The *tuhhâl*, or *tehhâl*, deriving its name from the ſpleen, *morbus ſpleneticus*, is very frequent. One of its outward ſymptoms is a tumor hard to the touch, but ſubject to increaſe and diminution, in the neighbourhood of the ſpleen, and general inflation in the ſupra-ûmbilical region.

In Egypt Chriſtians and the leſs ſcrupulous Mohammedans uſe *aqua vitæ* to remove the preſent ſenſation. It operates as an anodyne, which is all they ſeek. In Dar-Fûr the leaves of ſenna pulveriſed, and, by admixture with honey, formed into balls, (the common cathartic,) is the only medicine adminiſtered with any ſalutary effect. I found James's powder of great ſervice to thoſe with whom it operated as an emetic. The diſtention of the ſpleen prevents the ſtomach from receiving a proper quantity of food, yet the inclination for food is undiminiſhed.

The liver being rendered incapable of its functions, by repeated extravaſations of bile, the blood, which at all times circulates ſlowly from the ſpleen through that gland, now much retarded, occaſions ſchirroſities of the ſpleen, and at length perfectly ſtagnant in and diſtending it, it becomes corrupted by the fæces contained in the colon near it, and begins to putrify. In this ſtate the diſeaſe frequently terminates in death. But theſe ſchirroſities ſometimes remain for years, without producing any very dangerous ſymptoms.

The

The paſſage of the bile into the inteſtines being intercepted, having paſſed from the gall bladder to the liver, it at length returns to the blood, which occaſions *the jaundice*, another diſeaſe not uncommon among the Fûrians, termed by them *Saffafir*, and, among the blacks, firſt viſible in the eyes.

To alleviate the effects of any unuſual increaſe of the cyſtic bile, the natrôn of the country is very efficacious.

Tenia.

From the nature of their diet, which conſiſts in a great degree of vegetables and fruits, with a large portion of ſugar, honey, &c. the inhabitants of Egypt, of all denominations, are particularly ſubject to the Tenia or tape-worm (*Dûd* Ar.) I have ſeen pieces of vaſt length preſerved by the European phyſicians, who yet appear to have found no ſpecific for it. The natives miſtake the ſymptoms of this diſeaſe, aſcarides, &c. for diſtinct maladies, and treat them accordingly. The commonalty, Jews, and devout Chriſtians, who unremittingly uſe inſalubrious food during their *faſts*, are moſt affected with it, though none are exempt. In thoſe who are thus incommoded, a tumor commonly appears about the navel, and diſcoloration of the ſkin next the eyes.

Bruce ſeems to be of opinion, that the great prevalence of *worms*, with which the Abyſſins are much afflicted, proceeds from

from the common uſe of raw meat. Not to mention that it is not yet proved that the habitual uſe of raw meat generates worms in the human inteſtines, that complaint cannot well be more common than among the people of Egypt, who never uſe meat but when fully prepared by fire.

Hernia.

Ruptures are common in Egypt, chiefly among the lower orders, particularly the boatmen, few of whom are ſeen without a greater or leſs degree of this dangerous accident, and to many of whom it is fatal. Their life is almoſt amphibious, and it may in ſome meaſure be the effect of the pendent ſituation of the parts; but it ſeems chiefly to ariſe from the exertions they are obliged to make in lading and unlading their boats, and propelling them, as frequently happens, by applying their ſhoulders. In the people of this city, who carry heavy loads on their backs, and raiſe great weights, it is alſo common. Clumſy and ineffectual truſſes are made in Kahira, which rather diſtreſs and embarraſs than relieve or ſecure the patient. The ſcrotum is ſometimes cauterized, and with effect, if the inteſtines be not incarcerated. In Dar-Fûr this diſeaſe is uncommon; yet it is ſometimes ſeen there.

Hydrocele.

The hydrocele is remarkably frequent in Syria, and, above all, in the town of Beirût. It is alſo frequent in Egypt, but moſt among

among the Chriſtians of both countries. Some attribute it to the Nile water; others to the air; others to the uſe, or rather abuſe of *aqua vitæ*; others to food of a particular kind: none of which ſeems to be the real cauſe. The natives of both countries have a method of inciding ſecurely, which diſcharges the water, and of courſe produces temporary relief: but the malady is rapidly regenerated. The only radical cure is the actual cautery, which, though unſkilfully, is yet ſucceſsfully applied to ſuch patients as are bold enough to encounter the danger.

Hæmorrhoides and Fiſtula in ano.

The hæmorrhoides (*bowaſîr*) are very common both in Egypt and Dar-Fûr. In the latter, they cure them by the cautery. The *Fiſtula in ano* is alſo ſeen there, and is cured by a topical application, but without inciſion.

Apoplexy.

I have known two inſtances in Dar-Fûr of what appeared to me to be apoplexy. The one was of a male ſlave, about ſixteen years of age, the other of a man about forty; both of them of plethoric habit. The boy dropped down ſenſeleſs, after having been ſtanding near a large fire in cool weather. Pulſation ceaſed, and a great hæmorrhage took place from the noſtrils. After one hour and a half he expired. Bleeding was recommended to the proprietor, but the by-ſtanders would not conſent, ſaying

ſaying it was *Sheitân*, the devil had poſſeſſed him. The man was dead before I ſaw him; much extravaſated blood appeared about him. He had been at work in the ſun. The *coup-de-ſoleil*, properly ſo called, does not often occur. When much expoſed in walking or at work, they protect their head from the ill effect of the rays deſcending perpendicularly, by winding their ſhirt round it, and leaving the trunk uncovered.

Umbilical ruptures.

Among the ſlaves, and even free perſons in Dar-Fûr, prominencies of the navel, and umbilical ruptures, of greater or leſs magnitude, are very common. Though the chord be remarked to be larger in the negroes than with us, this circumſtance muſt probably be occaſioned by ignorance, careleſneſs, or ſome miſmanagement at the birth. It does not appear to be attended with poſitive inconvenience. The chord, when divided, is here cauterized as in Egypt.

Accouchemens.

The accouchemens of the Arabian females are remarkably eaſy. There are ſtories of the Bedouîn women ſitting down near a water and delivering themſelves. Certain it is, that both the Mohammedan and Coptic females in the cities and towns are equally averſe from the attendance of a man on theſe occaſions;

and however unſkilful the accoucheuſes may be imagined, few accidents have place.

The women of Fûr, in like manner, are aſſiſted by their own ſex, and are ſeldom long confined: yet nature ſeems to render child-bearing more difficult to them than to the Egyptians, and their care after delivery is not always ſuch as to prevent both the mother and the child from ſuffering. I have known ſeveral inſtances where cold caught after the accident has proved of ſerious conſequences to the mother.

Hydrophobia.

The *rabies canina*, or hydrophobia, is either very unuſual or entirely unknown both in Egypt and Fûr. I never heard of an inſtance of it in either country, which appears not entirely unworthy of remark, not only as multitudes of dogs are found in each, which in many inſtances can have no acceſs to water, to the want of which was once vulgarly attributed that dreadful malady, but as one fact more in the ſeries which muſt finally conduct us to its cauſe.

Idea of Orientals reſpecting remedies.

Among the inhabitants of Egypt and Africa the claſſification of remedies is remarkably ſimple. They have only two *grand diviſions*, مبردات refrigerants, and حمه heating medicines. They eſteem

eſteem all the former beneficial, and the latter generally pernicious: ſo that if the moſt ſkilful phyſician were to preſcribe for his patient what the latter ſuppoſed to poſſeſs an heating quality, it would be impoſſible to perſuade him to uſe it.

Phlebotomy.

Scarification, or ſuperficial inciſion of the ſkin, is commonly recurred to for various diſeaſes, and at all ages, from two years till ſixty. The head, breaſt, loins, legs, are all ſubjected to this ſimple and apparently little efficacious treatment. Sometimes, however, violent and obſtinate pains in the head, proceeding from extraordinary exertion, and other cauſes, are removed by ſuperficially inciding the ſkin, near the coronal ſuture, which occaſions a ſufficient diſcharge of blood.

The other mode of bleeding is by horns, prepared for that purpoſe, which operate on the ſame principle as our cupping glaſſes. Theſe are applied in a very ſimple manner, and without occaſioning any pain, remove ſuch quantity of blood, as the operator judges neceſſary. Adheſion is produced by applying the mouth to the ſmaller aperture of the horn, which, when this is accompliſhed, is ſtopped. The inciſion is commonly made with a razor.

Bruiſes.

The bitumen found in the mummy pits is diſſolved with butter by the Egyptians, and not only applied externally, but taken inwardly, in large doſes, for bruiſes and wounds; it is ſaid to have a ſurpriſing effect.

Petroleum.

Petroleum, which is brought from the weſtern ſhore of the Arabian gulf, near to Suez, is taken inwardly as well as outwardly applied, and is much eſteemed.

Bezoar.

The Orientals have ſtill great confidence in the *bezoar*, or *benzoar*. For a ſmall one they are, not unfrequently, contented to pay a ſum equal to ſeven guineas. Even the European phyſicians adminiſter it in ſome caſes pulveriſed, as an alterative, and, as they ſay, with ſucceſs.

Sal ammoniac.

Perhaps none of the drugs of Egypt is more extenſively uſeful than ſal ammoniac. That medicine ſeems, as it were, a ſpecific,

cific, carefully provided, for the prevailing diſeaſes of the country. Acting mildly, both as a carminative and diuretic, nothing is more effectual to remove the cephalalgia and laſſitude often experienced during the great heat, which precedes the Nile's augmentation, than a few drops of this ſpirit taken in water. Pulmonary complaints, occaſioned by bad air, the ſuffocating heat of the ſoutherly winds at certain ſeaſons, and the ill effect of ſudden tranſition from the burning heat of the ſun to the chilling nocturnal dew, are often relieved by it. It might even be ſuggeſted, that as regular and continued tranſpiration ſeems very adverſe to peſtilential infection, a proper uſe of ſp. ſal. ammon. might not be wholly contemptible as an antidote to its infection.

Aphrodiſiacs.

No part of the materia medica is ſo much in requiſition as thoſe which ſtimulate to animal pleaſure. The *lacerta ſcincus*, in powder, and a thouſand other articles of the ſame kind, are in continual demand. For this chiefly fields are ſown with *haſhîſh*, the *bang* of the Eaſt Indies. It is uſed in a variety of forms, but in none, it is ſuppoſed, more efficaciouſly than what is in Arabic called *Maijûn*, a kind of electuary, in which both men and women indulge to exceſs. The impotence of age, and the languor of ſatiety or diſeaſe, ponder in vain the oracles of the deſcendant of Iſmaîl, for the invigorating influence of the benign deity of Canopus.

Characteriſtics

Characteriſtics of the negroes.

A great and ſtriking difference as to the firmneſs and denſity of the ſkin, between the negro and the white, whether it may or may not be called *ſpecific*, as far as relates to the animal, is the cauſe of ſeveral peculiarities, as well when they are in health as under the power of diſeaſe. In all cutaneous maladies, or ſuch as ultimately relieve themſelves by ſuppuration, the ſufferings of the blacks are exceſſive. Blows of the whip, which in a white ſubject would become encyſted tumors, diſcharge, dry up, heal, and diſappear in a few weeks, often remain in a negro more than a year.

The bright red colour of the muſcular fibres, an apparently ſtronger power of contraction, and the whiteneſs, ſolidity, and weight of the bones, conſtitute other peculiarities. The eyes have generally very diſtinct viſion. There are few inſtances of myopes, and blindneſs is very uncommon. The teeth are white and firm; they rarely complain of odontalgia, and retain their teeth to old age. Both the Fûrians and neighbouring negroes are attentive to preſerve them clean, which is done by rubbing them with the ſmall fibrous branches of the tree called *Shaw*.

Natrôn.

Natrôn is much uſed as a veterinary medicine.

As

As often as the camels, horſes, aſſes, ſheep, &c. drink, a large piece of it is put into the trough of water. The natives conceive that it renders them more eager of their food, and thus tends to fatten them. Some camels refuſe it, but in general they acquire a preference for that water which is moſt ſtrongly impregnated. When they refuſe it, the natrôn is pulverized, formed into balls, with the flour of maize, and forced down their throats before they drink.

For the human race natrôn is uſed to remove the head-achs, intermittent and remittent fevers, &c. which prevail during the rainy ſeaſon. Two or three ounces of crude natrôn are diſſolved in water, and taken faſting. It operates as a draſtic purge, and with ſome as an emetic. With robuſt and plethoric habits, there ſeems to be no inconvenience from the uſe of it, but I experienced from it an unfavourable rather than beneficial effect.

Tamarinds.

The tamarind, *Thummara Hindi* * one of the moſt uſeful as well as valuable of the productions of the country, ſupplies the want of many others. In defect of lemons and other acids, this fruit, mixed with water, conſtitutes an agreeable and refreſhing drink. When dried by beating in a mortar, it is formed into cakes, each of 2 or 300 drams in weight. The decoction of it

* *Thummara Hindi* means ſimply *Fruit of India*, not *date*, as inſinuated by the learned author of the *Botanical Obſervations*, in *Aſiatic Reſearches*, vol. iv. p. 250.

is

is a mild cathartic, and alſo operates as a diaphoretic; and the natives attribute to it ſuperior virtue as an antidote againſt certain poiſons.

Lactation.

Savary remarks, that in Egypt each mother affords nouriſhment to her own infant, even in compliance with a command of the Prophet, and that this prevents many diſeaſes. No doubt can exiſt that the milk of the mother, long ſecreted and reſerved for the child, is the proper nouriſhment at the birth, and by its acrid quality tends to facilitate the evacuation of the fæces, accumulated during the period of geſtation, much better than any thing that can be ſubſtituted in its room. But when this effect is once produced, in many caſes the milk of any other woman may be better than that of the mother; nay, that of the mother may be infalubrious *à principio*; and it is as yet far from being proved, that the milk of the mother is in all caſes the beſt poſſible milk for the child.

If the mother abſtain not from the male embrace, and become gravid, the milk becomes, as is well known, poiſon to the offspring.—The Arabic language has even a ſingle word to expreſs, *quæ lactans conſueſcit viro*, which they conceive extremely injurious.

Opium,

Opium (*Ar. Aphiûm*).

The uſe of opium, as is well known, is carried to exceſs in Conſtantinople. Some perſons have ſo long accuſtomed themſelves to that powerful drug, that a doſe of two drams, or more, will have no effect in exhilarating them, or producing that agreeable ſtupor which they ſeek. In ſuch caſes, they will ſwallow, in a convenient vehicle, ſeveral grains, to the amount, it is ſaid, of ten, of corroſive ſublimate of mercury, as a ſtimulus.

This effect of opium, as an antidote to one of the ſtrongeſt mineral poiſons, appears incredible, and would ſcarcely have been related, but on authority the leaſt queſtionable. A reflection has in conſequence forced itſelf on me, which I offer as a query. Mithridates, king of Pontus, is ſaid to have ſo fortified himſelf with antidotes, that when misfortune obliged him to have recourſe to poiſon to terminate his exiſtence, though repeatedly adminiſtered to him, under different forms, it had no effect. Pontus, at that time no leſs than at preſent, furniſhed the beſt opium. Could Mithridates have uſed any antidote ſo powerful? And was not this effect of that drug more likely to be known in its native country than any where elſe? It may poſſibly be replied, that mineral poiſons were not then in uſe, and that to the ſmall number of vegetable ones then known, many other antidotes, capable of producing the ſame effect, might have been found. It is not however enquired, whether

ſingle antidotes might not have been found to obviate the influence of diſtinct poiſons, but what could produce ſo complete a change in the human body, as that no poiſon ſhould have any effect on it?

Circumciſion.

The practice of circumciſion may be traced to ſuch remote antiquity, that its origin baffles all reſearch: yet apparently its hiſtory has not received all the illuſtration of which it is capable from a diligent collection of facts. It has been aſcribed to the ſtructure of the organs, in certain countries, which it is ſaid impede coition, or facilitate the appearance of morbid ſymptoms. But what may have been perfectly true of individuals, it may perhaps not be permitted to aſſume with regard to a whole nation, much leſs with relation to the inhabitants of an extenſive region.

Among the Fûrians circumciſion appears to be no other than a religious ceremony, performed in compliance with an expreſs command of the author of their faith; and it is very doubtful whether it was ever practiſed among them before their converſion to Mohammediſm. It is now often neglected till the male have attained the age of eighteen or more years, and this omiſſion ſeems to be conſidered by them as a matter of indifference; nor are there perſons who habitually and regularly exerciſe that art, as in Egypt and other Mohammedan countries.

Exciſion.

Exciſion.

The exciſion of females is a peculiarity with which the Northern nations are leſs familiar: yet it would appear, that this uſage is more evidently founded on phyſical cauſes, and is more clearly a matter of convenience, than the circumciſion of males, as it ſeems not to have been ordained by the precept of any inſpired legiſlator. A practice ſo widely diffuſed, it may be ſaid, was hardly invented but to remedy ſome inconvenience commenſurate in its extent. But, if ſo, how happens it that one race of idolatrous negroes, near Fûr, has a habit of extracting two or more of the front teeth of children before puberty? That it is cuſtomary with another race, in the ſame quarter, to file the teeth to a point*? that other nations cut open a ſecond mouth? and innumerable other ſingularities which prevail among ſavages, and are as little to be reduced to any principle of convenience or utility.

This exciſion is termed in Arabic *Chafadh* خفض, and the perſon who performs it خافضة. It conſiſts in cutting off the clitoris a little before the period of puberty, or at about the age of eight or nine years †.

Strabo

* This is obſervable in many of the ſlaves. They ſeem to eſteem it a beauty. In filing the teeth, they alſo force the gums from them, to make them appear longer: the teeth in this caſe ſuffer diſcoloration, but do not appear to undergo a conſequent decay.

† Qui Africæ aut Aſiæ plagis peragratis, primi hunc exſecandi morem Occidentalibus narravere auctores, ab ore incolarum re acceptâ, et novitate ejus perculſi,

Strabo is apparently the firſt who mentions this cuſtom, which is nevertheleſs undoubtedly very antient. Lib. xvii.

—— και τα παιδια περιτεμνειν, και τα θηλεα εκτεμνειν, &c.

By the terms very well marking the diſtinction between this operation and the circumciſion of males.

The Mohammedans of Egypt conceive it to have no connection with their religious creed. Similar are ſaid to be the ſentiments of the Chriſtians of Habbeſh. In Dar-Fûr many women, particularly among the Arabs, never undergo exciſion: yet it has not been my fate to ſee or hear of any of thoſe κλειτορίδες μεγαλαι which are ſuppoſed to have brought it into vogue.

Thirteen or fourteen young females underwent خفض in an houſe where I was. It was performed by a woman, and ſome of them complained much of the pain, both at and after it. They were prevented from locomotion, but permitted to eat meat. The parts were waſhed every twelve hours with warm water, which profuſe ſuppuration rendered neceſſary. At the end of eight days the greater part were in a condition to walk, and liberated from their confinement. Three or four of them remained under reſtraint till the thirteenth day.

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culſi, de modo exciſionis toto cælo errare ſolent, nymphas exſecari perhibentes: prorſus ineptè quidem, ſed ſeptâ pudicitiâ vitam agentibus, nunquam illis nudam velè longinquo vidiſſe, multo minùs muliebria attrectaviſſe, uti manifeſtum, contigerat.

It

It often happens that another operation accompanies that of exciſion, which is not, like the latter, practiſed in Egypt, viz. producing an artificial impediment to the vagina, with a view to prevent coition. This happens moſt frequently in the caſe of ſlaves, whoſe value would be diminiſhed by impregnation, or even by the neceſſary reſult of coition, though unaccompanied by conception. But it is alſo adopted towards girls who are free; the impulſe being too ſtrong to be counteracted by any leſs firm impediment. This operation, like the former, is performed at all ages from eight to ſixteen, but commonly from eleven to twelve; nor are they who undergo it always virgins. In ſome the parts are more eaſily formed to cohere than in others. There are caſes in which the barrier becomes ſo firm, that the embrace cannot be received but by the previous application of a ſharp inſtrument *.

Among ſome tribes of blacks, there exiſts a practice of piercing the ſkin in certain forms by way of ornament.—Each of the punctures leaves an indelible ſcar, as diſtinctive as colour, which is not uſed. This practice, which is of the ſame deſcription as that of ſome of the South-ſea iſlands, is uſed on the face, breaſt, loins, &c.

The blacks who are caſtrated for the uſe of Kahira or Conſtantinople, undergo that operation in the Upper Egypt, before

* Quoties autem conſibulatio fortior meatûs etiam urinarii aditum claudere minetur, plumâ vel oſſeâ quâdam tubulâ adhibitâ, illam in ore urethræ inſerunt, ibidemque tenent, uſque dum canalis majoris aditui amplius invigilare non ſit opus.

their

their arrival at the former; ſome families, there reſident, having the hereditary exerciſe of this antient practice.

The numbers which undergo it are not very conſiderable, and it is fatal only to a very ſmall proportion of them.

Thoſe ſlaves which are emaſculated for the excluſive uſe of the Fûrian monarch ſuffer within his palace.

CHAP. XXII.

FINAL DEPARTURE FROM KAHIRA, AND JOURNEY TO JERUSALEM.

Voyage down the Nile to Damiatt—Vegetation—Papyrus—Commerce—Cruelty of the Mamlûk government—Voyage to Yaffé—Deſcription of Yaffé—Rama—Jeruſalem—Mendicants—Tombs of the kings—Bethlehem—Agriculture—Naploſa—Samaria—Mount Tabor.

HAVING engaged a *canjia*, or ſmall boat, to ſail down the Nile from Kahira to Damiatt, I departed on Friday the 2d of December 1796. No occurrences worthy of particular commemoration happened during this little voyage, but we paſſed ſeveral towns of conſiderable note, among which may be mentioned Manſûra, remarkable for the defeat of St. Louis; a circumſtance preſerved in the name which denotes, *The place of victory.* Its condition is flouriſhing, owing to its being a ſtation on the road between Kahira and Damiatt; and it was then governed by a Caſhef deputed by Ibrahim Bey. The moſques amount to ſeven, which is the only circumſtance I can offer relative to its population, my ſtay there having been only for a few hours.

Sifté

Sifté and Miet Ghrammer are on the ſame route, about half way between Kahira and Manſûra, and ſituated on oppoſite banks of the Nile. Both are towns of the ſecond order, and abounding with people, chiefly Mohammedans, very few Copts reſiding there. The river is here narrow but deep, not exceeding three hundred yards in breadth; and it may not be improper to remark in general concerning that celebrated ſtream, that its greateſt breadth, when free from inundation, may be eſtimated at ſeven hundred yards, or ſomething more than one third of a mile. Where narroweſt, the diſtance between the banks may be one hundred yards. The depth from three to twenty-four feet.

That channel of the Nile which extends from Kahira to Damiatt is in general free from windings, and is interſperſed with a few ſmall iſlands.

There are ſeveral populous towns in the Delta, of which Mehallé-el-Kebîr is the chief. In point of population it is ſaid to be equal to Damiatt. The next in conſideration are probably Semmenûd and Menûf.

To form a general idea of the Delta, the reader may conceive a vaſt plain, interſected in all directions, by minute channels, (the canal of Menûf being almoſt the only important ſtream,) by which and by pumps the interſtices are watered, and brought to the utmoſt fertility. As to real inundation on the riſe of the Nile, that muſt be regarded as confined to a ſmall ſpace bordering on the ſea.

On

On the 5th of the ſame month I arrived at Damiatt. This noted port preſents an agreeable aſpect on the firſt approach from the South, the town being built ſomewhat in the form of a creſcent on a gentle bend of the river, and being ſurrounded with cultivated lands, which extend to the large lake called Manzalé. The diſtance from the ſea is about ſix miles, and there is a bar acroſs the Nile, ſo that veſſels are obliged to have part of their cargo ſent after them in ſmall boats, and put on board after they have paſt the bar.

Damiatt is bleſſed with a ſoil almoſt unrivalled, and exuberant in orange and lemon trees, and other rich vegetation of the Eaſt, which would preſent an appearance very ſtriking to a traveller accuſtomed to an Engliſh winter. Nor were my emotions unpleaſant at here beholding, for the firſt time, the celebrated *Papyrus*, puſhing its green ſpikes through the mud of the adjacent ditches *.

This plant formerly abounded ſo much in the vicinity of Damiatt, that it was profaned, ſo to ſpeak, in the fabrication of ſleeping mats, which were tranſported to different parts of Lower Egypt. But of late years, by the ſacred ignorance and ſupine neglect of the Mamlûks, who regard themſelves as merely tenants for life, and delapidate at will this noble domain, the channel of the Nile, which ought to flow to Damiatt, pur-

* In the neighbourhood of Damiatt the Papyrus is termed *el-Berdî*. Another name is alſo given it, evidently derived from the term in uſe among us, *El-Babîr*.

ſuing the ſtraiter courſe offered to it by the canal of Menûf, deſerted its bed, and left acceſs to the ſea-water. Hence the plants of papyrus, as well as the other vegetables, were deprived of the prolific influence of the Nile, and expired in the noxious effluvia of a marine marſh. I was told by an European there, who had reſided between thirty and forty years, that the papyrus uſed to attain the height of eight, nine, or more feet. The ſtem was about an inch or more in diameter; and of ſuch ſubſtance as to ſerve my informer and his ſon for walking-ſticks.

The gardens of Damiatt contain ſome mulberry trees and plantains. The *Tethymalus*, wart-weed, is found there in great quantity. Scammony is not uncommon. The Eaſt ſide of the river, from Damiatt to the North extremity of the coaſt, conſiſts of ſand hills, and moſt part of the way is lined with reeds.

Among the crops of Lower Egypt in particular muſt not be forgotten the Lucerne, *Birſîm*, which grows with ſurpriſing luxuriance.

Damiatt is vivified by a conſiderable trade, being the depôt between Egypt and Syria, and the mart of all the productions of the Delta; exporting particularly rice and flax to Syria, and importing cotton in return, which is manufactured there and in other parts of Egypt. Its European commerce is very inconſiderable: ſome Venetian and Raguſan veſſels bring ſmall goes of cochineal, and other commodities. Formerly t[illegible]

were ſeveral French merchants, but their uſual miſconduct with regard to the ſex occaſioned their expulſion.

Of an antient round building, called the Tower of St. Louis, which was ſtanding in Niebuhr's time, and which till of late exiſted at Damiatt, nothing now remains but a piece of brick wall, which was on the outſide of the foſs, and of which the mortar is no leſs hard than the brick. The remainder of the materials were applied by Mohammed Bey Abu-dhahab to the ſtructure, which his fear of the Ruſſians induced him to erect at a great expenſe, at the extremity of the ſhore. It was not ſufficient to build this fort on the firm ground, neareſt the mouth of the river; he choſe to lay the foundation in the ſand and mud, at the extreme point of land on the eaſtern ſide; and though now from the ſtrength of the foundation a part remains, much has fallen, and the reſt is ſurrounded by, and under water.

There are two mounts of ruins near the Eaſtern extremity of the town, on the moſt Northern of which is a piece of brick wall remarkably ſtrong, which is reported to have been part of an ancient caſtle. From this elevation is ſeen the field of battle between the Chriſtians and Saracens, in which St. Louis was, according to the Arabs, taken priſoner. It is called the *field of blood*, as the conflict is repreſented as having been ſo obſtinate, that the earth and water were ſtained with blood for a conſiderable time after.

There is nothing farther worthy of remark in this town, except two moſques. One of them is a rich foundation of the ſame nature as the *Jama-el-Azher*, which it is ſaid maintains five or ſix hundred poor ſhechs, many of whom are blind or paralytic. The other is an old and famous moſque, which has been raiſed, as is ſaid, on the ruins of a Chriſtian church, part of which is reported to exiſt under the building. Even the moſque itſelf is now deſerted, and in a great meaſure fallen to ruin; the door which leads to the paſſage below is bricked up, ſo that I could make no obſervations on that part. The moſque is ſpacious, and contains a great number of marble columns. I obſerved, however, only one of porphyry, and one of red granite. The reſt are of common blue and white, and yellow and white marble; one of the latter is reported to have the virtue of curing the jaundice; and for this purpoſe the poor people affected with this diſorder ſcrape it and drink the powder, which is in ſuch repute that a conſiderable cavity may be obſerved in the column. Another fine porphyry column I was told was lately carried away by a Mokaddem of the Bey, employed in collecting his rents here, for the purpoſe of forming a tomb for himſelf. The population of Damiatt may be partly conceived from the number of its moſques, which are ſuppoſed to be fourteen. There is alſo a Greek convent, in which ſtrangers are lodged, there being no caravanſerai in the place.

The lake *Manzalé* is of very conſiderable extent, being ſomewhat more than thirty miles in length, and is navigated by a number

number of ſmall veſſels employed in fiſhing, and in carrying the people to and from the iſlands. The fiſh called *Bûri*, a kind of mullet, particularly abounds; it is ſalted and dried at Damiatt, whence it is conveyed through the Lower Egypt and Syria, and even to Cyprus. It affords an inſipid and inſalubrious meal; yet is much uſed by the common people, eſpecially by the Chriſtians in their frequent faſts. The deſert iſlands interſperſed in the lake are haunted by numbers of aquatic birds, which migrate thither in autumn and winter: they are enſnared in nets, and furniſh a livelihood to many of the lower claſs of the people, who ſell them in the markets. The water of this lake is brackiſh, but not very ſalt. Where the moſt eaſterly branch of the Nile fell into it, ſtill remain ſome ruins of the antient city of Tanis, which I had not an opportunity of viſiting.

A circumſtance had recently occurred, tending to paint the character of the people under the Mamlûk government. A Caſhef, but not of the higheſt order, under Murad Bey, who had been diſgraced a ſhort time before, retired to Damiatt to avoid his maſter's anger. He had not long reſided there, when, having heard more favourable tidings, he made an inquiry for ſome perſon, capable of exchanging for him a ſum in Turkiſh money, for the like in that of Europe current in the country. Accordingly three Jews were found who promiſed to ſupply him according to his deſire. They went round the city, and borrowed much in addition to what they already poſſeſſed, and at length carried to the Caſhef to the amount of between five and

and ſix thouſand patackes. He was no ſooner furniſhed with the money, than he directed the Jews to be murdered, and his boats being ready, cauſed their bodies to be packed in baſkets, and put into a ſmall boat of his train. He then ſet off for Kahira. On arriving at a village a little way up the river, the baſkets were diſembarked, and he ordered them to be ſafely lodged till further directions ſhould be given. It was ſome time before the villagers took notice of the packages, or dared to open them in the abſence of the owner. But at length having obſerved a quantity of blood near one of them, and entertaining ſuſpicions, they opened the three, and news were immediately carried to Damiatt that the three Jews had been found in this condition. Thoſe under whoſe cognizance ſuch accidents are, made a memorial of the whole affair to Murad Bey. He replied only by loud laughter, ſaying, "Are they not three dogs? There is an end of them."

It muſt not be omitted that at Damiatt there is a conſiderable manufactory of cotton and linen clothes, for the uſe of the baths and other domeſtic purpoſes.

On the 19th of January 1797, I embarked on board a little merchant veſſel, trading to the coaſt of Syria, and commanded by an Arab. Owing to the ſtormy weather, and the unſkilfulneſs of the mariners, no ſmall danger was incurred in the voyage, and we were conſtrained to throw overboard a part of the cargo, which conſiſted in rice and raw hides. Another veſſel, which ſailed in company, was loſt that ſame night.

After

After a navigation of five days, I arrived at Yaffé. The firſt land we had diſcovered was the mountain of Ghaza.

Yaffé preſents an object rather extraordinary in the Levant, a good wharf. The ſituation of the town is ſo unequal, that the ſtreets are paved in ſteps. The air, formerly deemed inſalubrious, has, by the draining of ſome adjacent marſhes, been rendered perfectly healthy; but, on the other hand, the extenſive groves of orange and lemon trees, which adorned the vicinity, have been deſtroyed in the ſieges undertaken by Ali Bey and his ſucceſſor Mohammed Abu-dhahab, the latter of which was particularly deſtructive; the Mamlûks having uſed theſe trees for firing. The government is now mild, and the population, gradually increaſing, may be eſtimated at ſix or ſeven thouſand ſouls. It is walled, and has two principal gates and a ſmaller one; the latter and one of the former yet remain; the other is ſhut up. Yaffé is commanded by an eminence on the North, within muſket-ſhot, where Ali Bey pitched his camp. Though there be a ſmall river in the proximity, water is ſcarce, being carried by the women: one of the governors engaged to remedy the inconvenience, but was ſtrangled by order of Jezzâr, Paſha of Damaſcus, before he could accompliſh his purpoſe.

Ships cannot come up to the wharf, and there is no port, nor even ſecure place of anchorage. The commerce is inconſiderable, being ſolely with Egypt, and with a few pilgrims who paſs to and from Jeruſalem. Yaffé is governed by an officer appointed by the Porte.

There

There are three ſmall convents of Chriſtians, Armenian, Greek, and Roman-catholic, and a few Jews. When the French, about 1790, were baniſhed by Jezzâr Paſha from his government, ſeveral retired to Jaffé, where their conſul died the winter before I arrived.

It ſhall be only farther remarked, that the houſes in Jaffé are neatly built with ſtone, and that conſiderable quantities of coral are found in the adjacent ſea.

Having hired two mules for myſelf and a Cypriote ſervant, I proceeded to Rama, diſtant about three hours. I had previouſly taken care to get permiſſion from the agent of the convent at Yaffé to travel to Jeruſalem, a precaution here neceſſary to prevent any diſturbance from the Arabs.

At Rama there is a ſpacious and ſtrongly built convent of the Franciſcan order, a commodious edifice, and kept in excellent repair. The town is pleaſantly ſituated, and in a good ſoil. In its vicinity I obſerved ſome antient groves of olive trees. Between Yaffé and Rama ſeven villages appear in ſight.

Having left Rama early in the morning of the enſuing day, we entered the gate of Jeruſalem about ſun-ſet. The ground between Rama and Jeruſalem is rugged, mountainous, and barren. My ſervant having loitered behind, was ſeized by ſome Arabs, thrown from his mule, and pillaged.

I muſt

I muſt confeſs the firſt aſpect of Jeruſalem did not gratify my expectation. On aſcending a hill diſtant about three miles, this celebrated city aroſe to view, ſeated on an eminence, but ſurrounded by others of greater height; and its walls, which remain tolerably perfect, form the chief object in the approach. They are conſtructed of a reddiſh ſtone. As the day was extremely cold, and ſnow began to fall, the proſpect was not ſo intereſting as it might have proved at a more favourable ſeaſon.

It is unneceſſary to dwell on the deſcription of a city trivial in innumerable books of travels, but a few miſcellaneous remarks ſhall be made as they happen to ariſe.

Mendicants perfectly ſwarm in the place, allured by the hope of alms from the piety of the pilgrims. The religious of *Terra Santa* retain great power, and there is one manufacture that flouriſhes in the utmoſt vigour, namely that of reliques, crucifixes inlaid with mother of pearl, chaplets, and the like. Yet the church of the holy ſepulchre is ſo much neglected, that the ſnow fell into the middle; the beams, ſaid to be cedar, are falling, and the whole roof is in a ruinous ſtate.

The Armenian convent is elegant, and ſo extenſive as to preſent accommodation for no leſs than a thouſand pilgrims.

During twelve or thirteen days a very deep ſnow lay upon the ground. The catholic convent has a large ſubterraneous ciſtern, into which the ſnow, melting from the roof and other

parts, is conveyed, and ſupplies the monks with water for a great portion of the year.

The beſt view of Jeruſalem is from the Mount of Olives, on the Eaſt of the city. In front is the chief moſque, which contains, according to the tradition of the Mohammedans, the body of Solomon. From the ſame mount may be diſcovered, in a clear day, the *Dead ſea*, nearly South-eaſt, reflecting a whitiſh gleam. The intervening region appears very rocky.

The *tombs of the kings*, ſo denominated, are worthy of remark, being of Grecian ſculpture on a hard rock. There are ſeveral ornaments on the ſarcophagi of foliage and flowers, and each apartment is ſecured with a maſſive panneled door of ſtone. Great ravages have been made here in ſearch of treaſure. Theſe tombs have probably been conſtructed in the time of Herod and his ſucceſſors kings of Judea.

A very conſiderable part of the inhabitants is Chriſtian, between whom and the Muſlims there exiſts all that infernal hatred which two divinely revealed religions can alone inſpire.

At about the diſtance of two hours, or ſix miles, ſtands Bethlehem, in a country happy in ſoil, air, and water. The latter is conveyed in a low aqueduct or ſtone channel, which formerly paſſed to Jeruſalem. The *fons ſignatus* is an exuberant ſpring: it is received ſucceſſively by three large ciſterns, one of which is well preſerved. In coming from the ciſterns, and at a ſmall diſtance is ſeen what is termed the *deliciæ Solomonis*, a beautiful rivulet

rivulet which flows murmuring down the valley, and waters in its courſe ſome gardens of excellent ſoil. The brinks of this brook are adorned with a variety of herbage. Olives, vines, and fig trees flouriſh abundantly in the neighbourhood. The olive trees are daily decreaſing in number, as they are ſacrificed to the perſonal enmities of the inhabitants, who meanly ſeek revenge by ſawing down in the night thoſe that belong to their adverſaries. As this tree is of ſlow growth, it is ſeldom replaced. Such is the charity of Chriſtians in the cradle of Chriſtianity. A more pleaſing object ariſes in the convent here, which contains under one roof the different tenets of Latins, Armenians, and Greeks.

About the ſame diſtance from Jeruſalem, towards the wilderneſs, is the convent of St. John, ſituated in the midſt of a romantic country, ſtudded with vines and olive trees. In the village of St. John and its diſtrict the Mohammedans form the greater part of the population.

The mode of agriculture here purſued may be worthy of obſervation. As the country abounds in abrupt inequalities, little walls are erected, which ſupport the ſoil, and form narrow terraces. Small ploughs are uſed drawn by oxen; and it requires no ſlight dexterity in the driver to turn his plough, and avoid damaging the walls. The ſoil thus ſecured is extremely favourable to cultivation. The breed of black cattle is in general diminutive. Horſes are few in number, and aſſes reſembling the European are chiefly uſed for travelling.

We may ſafely eſtimate the preſent population of Jeruſalem at from eighteen to twenty thouſand. It is governed by an Aga, appointed by the Paſha of Damaſcus; but he is allowed ſo few troops, that all Paleſtine may be regarded as in the power of the Arabs. The Chriſtian women, who abound in Jeruſalem, wear white veils, as a diſtinction from the Mohammedan, who wear other colours. Arabic is the general language, except among the Armenians and Greeks.

I left Jeruſalem in the commencement of Ramadan, 2d of March 1797. After an uncommonly ſevere winter, the ſpring was now begun. Having rode about three hours, we arrived at Beruth, where we paſſed the night; and the following day, about three in the afternoon, reached Naploſa or *Nablûs*. This capital of the diſtrict called Samaria is populous. The ſite is remarkable and pictureſque, being between two hills, upon one of which is the caſtle.

The adjacent country in general is fertile in vines and mulberry trees, though rather mountainous. Naploſa has ſeveral moſques, and carries on a conſiderable traffic with Damaſcus and the coaſt: there is alſo a cotton manufacture. Jews abound of the Samaritan hereſy; but the inhabitants are very hoſtile to Chriſtians, who have no eſtabliſhments here. The town is in fact governed by the chief inhabitants, though a nominal deputy be appointed by the Paſha of Damaſcus.

On my journey from Naploſa to Nazareth, during the firſt part of the route, which was rocky and mountainous, I obſerved only

only three villages in the ſpace of as many hours; but the vales are full of olives, fig trees, and vines, and even the rocks are ſhaded with a variety of verdure. Having paſſed the mountains of Naploſa, (*Ebal* and *Gerizim*,) we came to an extenſive plain of excellent land, which however after rain is almoſt inundated. Near its northern extremity is ſeated a ſmall fortreſs, which repulſed Jezzar Paſha at the head of five thouſand men, and ſome pieces of artillery: it diſplays ſeven or eight ſmall round towers, and has two gates. The peaſants of Samaria are hardy and warlike, and generally go well armed.

Sebaſté or Samaria is now a miſerable deſerted village. Ginæa is a decent town, half way between Naploſa and Nazareth. The latter is a pleaſant village, ſeated on an eaſy ſlope, with a reſpectable convent: moſt of the inhabitants are Chriſtians. While I was there, the Samaritans had made an inroad, and carried off ſome cattle: the Nazareens armed themſelves, and made repriſals of ſeventeen oxen. In the neighbourhood is Mount Tabor, whence there is a delightful proſpect, and which is noted for the abſurd doctrines it gave name to in the eccleſiaſtical diſputes of the Greek empire.

CHAP. XXIII.

GALILEE—ACCA.

Improvements by Jezzar—Trade—Taxes—White promontory, and river Leontes—Tyre—Seide—Earthquake—Kesrawan—Syrian wines—Beirût—Anchorage—Proviſions—River Adonis—Antûra—Harrîſé—Tripoli—Ladakia—Journey to Aleppo or Haleb.

GALILEE is here divided from Samaria by a ridge of hills. Six hours were employed in paſſing from Nazareth to Acré, by the Arabs more properly termed *Acca*. At a village on the route obſerved a ſarcophage, now uſed for watering cattle, and ſome ſcattered fragments of columns. But few villages appear between Nazareth and Acré, though the land be fertile.

Acré is fortified with a wall of very moderate ſtrength, having only one gate. It is a pretty large town, but many of the houſes are empty: yet the population may be eſtimated between fifteen and twenty thouſand. There remains part of a double foſſe, which extended round the town, but is daily dilapidated for modern erections. There is no caſtle nor other relique of antiquity.

The

The whole face of the city has been changed, being enlarged and adorned with the improvements of the celebrated Achmet Paſha, who has built an elegant moſque and baths, two markets, a palace, and reſervoirs for water. There are three Khans, or places for receiving goods, anſwering the purpoſe at once of a warehouſe and inn. There are alſo five or ſix moſques, a ſmall eſtabliſhment of the Franciſcans, and a Greek and Armenian church. In one of the Khans the Europeans lodge.

A mean tomb has been erected by the Paſha, to the memory of the celebrated Sheeh Daher, cloſe to the ſea, and at a little diſtance from the northern extremity of the wall.

Acré ſtands on a promontory, near a ſmall gulph, and has no haven. Veſſels anchor in favourable weather near the ſhore, but the European ſhips anchor oppoſite Haifa, a ſmall place at the foot of Mount Carmel, where the water is generally ſmooth. The trade of Acré is pretty conſiderable; the Europeans bring broad cloth, lead, tin, and a variety of other articles, and export cotton in return. From Egypt there are large imports of rice. The ſoil of Egypt is not very proper for cotton, which is a ſtaple commodity of Syria.

The long reign of Achmet Paſha *el Jezzâr**, accompanied with immenſe influence and great wealth, might naturally lead to conceive, that, blending his intereſts with thoſe of his ſubjects, he would have exerted his authority in promoting their happi-

* The butcher.

eſs.

neſs. On the contrary, the large plain near Acré is left almoſt a marſh, and marks of idle magnificence have been ſubſtituted for the uſeful cares of agriculture. A ſtriking contraſt ariſes between his conduct and that of the Shech Daher, his predeceſſor, who raiſed Acré from a village to a large town, and doubled the population of the diſtrict.

Jezzâr was the firſt governor in the empire who laid a tax on articles of conſumption, as wine, grain, and the like. Even meat and fiſh are materials of impoſt. He has erected granaries, a laudable deſign, but deficient in the execution; for the grain being ill preſerved, and the oldeſt ſerved out firſt, it is not only diſagreeable as food, but unprolific when diſtributed for ſeed to the peaſants. Theſe impoſts form the peculiar revenue of the Paſha; the other reſources ariſing as uſual from the tax on land, which amounts to about a twentieth of the rent, the capitation tax on Chriſtians, and the cuſtoms; which laſt in this government are arbitrary, and neither regulated by the rules of the Porte, nor the capitulations entered into by Europeans. Nevertheleſs, the chief ſource of the riches of Jezzâr is the Paſhalik of Damaſcus, which, by means of the uſual largeſſes at the Porte, he contrived to add to his former government, a precedent very unuſual in the Othman empire. His military force was once computed at twelve thouſand; but, at the time of my viſiting Acré, did not exceed four or five thouſand.

Till the year 1791 the French had factories at Acré, Seidé, and Beirût. At that period they were all expelled from the territory of Jezzâr by a ſudden mandate, which allowed them only three

three days to abandon their reſpective habitations, under pain of death.

Paſſing over the common, but juſt rule of ſuppoſing, that in a quarrel of this magnitude neither party was perfectly free from error, it may be fit to inquire what motives induced this ignominious expulſion, when a ſimple diſmiſſion, to be ſignified by various other means, would have anſwered the ſame purpoſe.

To this it can only be anſwered, that the character of Jezzâr is impetuous, and even capricious, on all occaſions. Sometimes a warm friend, and then ſuddenly a bitter enemy, equally, to all appearance, without any adequate reaſon. As to the conduct of the French, themſelves and the other nations in the Levant accord ſo ill, that I have never obtained a very accurate ſtatement of it. It ſeems to have originated in the behaviour of a drogueman of the nation, who having in ſome way offended the Paſha, was by his order ſummarily ſtrangled or hanged. The French remonſtrated, and threatened him with an application to the Porte, which he did not greatly fear, and he puniſhed, *as he termed it, their inſolence*, (in aſſerting their undoubted right, according to the capitulations between them and the Porte,) in this conciſe manner. Many complaints were made, ſubſequent to this period, by the miniſters of the Republic at the Porte, but to no purpoſe: that court in fact was otherwiſe engaged, and it may be doubted whether it could have puniſhed the Paſha. The events that followed ſuſpended the proſecution of thoſe claims, which, as the merchants thus ſuddenly baniſhed had loſt

much, it appeared they had a right to prefer: but at length Aubert du Bayet ſent a young officer of the name of Bailli to the Paſha to demand redreſs in a tone perhaps rather too high.

This gentleman, on arriving at Acré, April 1797, wrote a letter in French to the Paſha, which he had the bizarre idea of finding ſome Levantine drogueman to tranſlate, *verbatim*, in the preſence of that perſonage. The terms, it ſeems, in which this letter was conceived were ſo bold, that none could be found to preſent it, and the Paſha, under one pretence or other, refuſed to ſee the agent. On this Bailli retired to Yaffé. The anſwer Jezzâr ſent to the claim of the Republic was, that private merchants were at liberty to ſettle under his government on the footing of any other nation, but that he would acknowlege no conſul, nor conſent to offer them any indemnification for the loſſes of the late factory.

Jezzâr had early conceived an enmity againſt that nation, which was probably increaſed by thoſe who rivalled them in commerce.

On the 2d of April 1797 I ſet out from Acré to Seidé. The road runs near the ſea-ſide, through a track overgrown with thorns and thiſtles. The ſhore is abrupt, and, as uſual, accompanied with deep water. Some remains of antiquity preſent themſelves, but ſo much injured, and ſo ſcattered, that it is impoſſible to gueſs their deſtination. I ſlept in the houſe of the Shech in a ſmall village on the South of the White Promontory. The villages between Acré and Seidé are thinly ſcattered, and the

the population apparently ſmall. We met ſeveral parties of the Paſha's troops, both infantry and cavalry, which ſeemed in excellent order.

On the following morning we paſſed the White Promontory, a ſublime and picturesque mountain. The road is occaſionally cut through the rock of calcareous ſtone, as white as chalk. On the right the rock is covered with buſhes: the left is a perpendicular precipice to the ſea, which was calm when I paſſed; but when it rages the ſcene muſt be tremendous. The tradition of the natives aſcribes this road to Alexander the Great.

We paſſed the Leontes, now an inconſiderable ſtream, and eaſily fordable: but after rain it ſwells to a rapid torrent, as is the caſe with moſt of the rivers that fall from the Syrian mountains to the ſea. After croſſing four ſmall clear ſtreams, running over their beds of pure gravel, and the dry courſes of ſome rivulets, we arrived at Tyre, enchanted with the beautiful verdure and varied ſcenery of the adjacent country.

The magnificent city of Tyre, now corruptly called *Súr*, is reduced to a few miſerable huts inhabited by fiſhermen, ſituated in the northern extremity of the iſle. The iſthmus, which joins it to the continent, is about three quarters of an Engliſh mile in length; the iſle itſelf is of an irregular form, at the broadeſt part not exceeding half a mile, and the circumference of the antient city could not exceed a mile and a half. Except three fragments of granite columns nothing of antiquity appeared. The iſle is now deſert and rocky, deſtitute even of

ſhrubs and graſs. It appears that the port which is on the North of the iſthmus might be reſtored, though a back water be wanting. The few peaſants or fiſhermen who frequent the ſpot ſeemed quite unconſcious of the claſſic ground on which they trod.

On the land-ſide, a little to the South of the iſthmus, obſerved remains of an aqueduct, which formerly conveyed water to Tyre. Under its low arches was a conſiderable quantity of ſtalactites grown to a large ſize. There is alſo a ciſtern, ſomewhat reſembling thoſe of the *fons ſignatus* above mentioned, but ſmaller. The fountain riſes with ſuch force as to turn a mill a little lower down. Here are a few fruit trees, and a place where coffee is ſold.

From the White Promontory to Seidé, antiently Sidon, extends a narrow plain by the ſea-ſhore. North-eaſt by Eaſt appear the ſummits of the mountains of Keſrawân, covered with ſnow. Arrived at Seidé near ſun-ſet.

Seidé is a larger town than Acré. The ſituation is good and the air ſalubrious. There are many Chriſtians and ſome Jews. The ſea here encroaches on the land. The caſtle, built by the noted Fakr-el-dîn, is ſurrounded by the water. There was formerly a ſmall, but convenient port, formed by a ridge of rocks, which was filled up by order of that Emîr, to prevent the Turkiſh veſſels from entering, he being at war with that power. The caſtle, ſtyled of St. Louis, which from an adjacent height on the South commands the city, ſtill remains, as does a part of the

the city walls. There is but one gate of the latter; it fronts North-eaſt. The magnificent palace, built by Fakr-el-dîn, in the Italian manner, is now ruinous.

An earthquake which deſtroyed Ladakia in 1796 was felt here, but not ſo violently as that which happened in the year 1785, in which many perſons periſhed, and which was ſucceeded by a plague which almoſt depopulated the place.

A large teſſellated pavement of variegated marbles, repreſenting a horſe, feſtoons, &c. and in ſome places tolerably perfect for ten feet in length, remains, cloſe to the ſea, on the northern extremity of the city; a proof of marine encroachment. Many antient granite columns are worked into the walls, and ſome ſtand as poſts on the bridge leading to the fort. Near the gate of the city is a ſmall ſquare building, which contains the tombs of ſuch of the Emîrs of the Druſes as died when Seidé was in their poſſeſſion.

Seidé is ſurrounded with gardens, in which grow a number of mulberry trees, ſilk being the chief commodity. The rent of houſes and the mode of living are cheaper than at Acré, and the government more mild and regular; ſo that ſtrangers are not liable to inſult. Formerly, there was a conſiderable commerce carried on with Marſeilles, but ſince Jezzâr baniſhed the French it has ceaſed.

On the 6th of April 1797 I left Seidé to viſit the diſtrict of Keſrawân, where we arrived in four hours, on horſeback, after travelling

travelling through a rugged road, continually aſcending, till we reached the convent of *Mochaulus*, delightfully ſituated half way up the mountain, in a romantic country. On paſſing a bridge over *Nahr-el-aweli*, obſerved ſeveral fine falls of the ſtream. In Keſrawân is alſo *Muſh-Muſhé*, a convent of Maronites, which we reached next morning, after three hours riding. The mountains in the neighbourhood are covered with fir trees, ſome of them of large growth. The vales, and part of the mountains, are planted with vines, producing excellent wine, white and red. There are alſo many mulberry trees, which furniſh plenty of good ſilk, but the natives have not the common ſkill to form it into thread. Corn and lentils alſo abound.

The botaniſt and floriſt may find in this part of the mountain full employment, as it is covered with innumerable herbs and ſhrubs, many of them odoriferous, and adorned with flowers of various tints. Myrtle and lavender grow wild in great quantities on the mountain, and the roſe of Jericho embelliſhes the vales and banks of the rivulets. From this convent are ſeen Seidé, the ſea and the adjacent coaſt.

As Keſrawân and Mount Libanus produce the beſt wines of Syria, it may not be improper to offer a few remarks on that topic. The white wine made at Jeruſalem has a ſulphureous taſte, and is very ſtrong; the red ſomewhat reſembles Tent, and is comparatively mild in its effects. The wines of Syria are moſt of them prepared by boiling, immediately after they are expreſſed from the grape, till they be conſiderably reduced in quantity, when they are put into jars or large glaſs bottles, (*damesjans*,) and preſerved for uſe.

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There is reaſon to believe, that this mode of boiling their wines was in general practice among the antients. It is ſtill retained in ſome parts of Provence, where it is called *vin cuite*, or cooked wine; but there the method is to lodge the wine in a large room, receiving all the ſmoke ariſing from ſeveral fires on the ground-floors; an operation more ſlow, but anſwering the ſame purpoſe. The Spaniſh Vino Tinto, or Tent, is prepared in the ſame way.

The wines thus managed, are ſometimes thickened ſo much as to loſe their tranſparency, and acquire a ſweetiſh taſte. Numerous are the kinds made in Syria; but the chief is the Vino d'Oro, or *golden wine* of Mount Libanus. This is not boiled, but left to purify itſelf by keeping; the quantity produced is ſmall. It is, as the name implies, of a bright golden colour, and is highly prized even on the ſpot.

There is little reaſon to doubt, that if the wines of Syria were properly managed, they would equal any that France or Spain produces.

In Keſrawân the Chriſtians are ſo much more indulged than in other places, that they can here enjoy their favourite amuſement of deafening each other with bells. The monks of *Muſh-Muſhé* ſerve themſelves in every thing, and are of courſe not idle, however fanatically inclined; they are cooks, bakers, butchers, carpenters, taylors, gardeners, huſbandmen, each having his diſtinct province. I met here *Haſſan Jumbelati*, who is of one of

of the moſt powerful families among the Druſes, and at this time holds an office under the *Emîr Beſhîr*. He is a great drinker, but appears not unintelligent. He was very inquiſitive as to the motives and hiſtory of the French Revolution, and the preſent religious creed of that nation; on hearing the detail of which, he however made no intereſting remarks.

From Keſrawân we returned to Seidé. On the 9th of April ſet out for Beirût, the antient *Berytus*. The route was through a deep ſand, and after paſſing two rivers, the *Nahr el aweli* (before mentioned,) and the *Damer* or antient Tamyras, we arrived at Beirût, the approach to which is, even now, grander than that of any other town on the Syrian coaſt, though the fine groves have been neglected ſince the death of Fakr-el-Dîn, Emîr of the Druſes, its munificent improver. A grove of pines, planted by his orders, is now reduced to half its former bounds. No trace is found of the ſtatues, which his reſidence in Italy had enabled him to collect; nor of the gardens and apartments which he had formed on the European taſte.

Beirût is a ſmall place, and was not even walled till the Ruſſians bombarded it; and Jezzâr, on getting poſſeſſion, built the walls to give it a more formidable appearance. There are ſeveral towers, but the walls are thin and of no ſtrength; the flatneſs of the ſituation is alſo a diſadvantage. There is, however, a commodious wharf.

The ſuburbs are almoſt as large as the city itſelf, conſiſting of gardens, with a houſe for the owner in each; and theſe inter-

interſperſed among the numerous fruit-trees, (eſpecially olives and figs,) which this fertile ſoil ſupports, give the whole a picturesque and beautiful appearance.

Moſt of theſe gardens belonged to Chriſtians, till the Paſha, by his exorbitant demands, obliged them to ſell their poſſeſſions. Here it may be obſerved, that Chriſtians may hold land in this place, which is not permitted at Acré. The ſtreets of the city, like the others in this part of the world, are narrow and irregular.

The high tower, which Maundrel mentions as ſtanding North-eaſt of the city, was firſt deſtroyed by Jezzâr, as he thought an enemy might uſe it in offence; but he afterwards rebuilt it, with ſmaller ſtones and in a leſs ſubſtantial manner, as a place-d'armes for his own ſoldiers.

European veſſels, in the ſummer, anchor near a ſmall point of land which runs into the ſea before the city, and is called Beirût Point; but in the winter, they caſt anchor to the North, in a kind of gulf, which is ſheltered from the North and Eaſt wind by the mountain, and is ſaid to be very ſecure. The ſtaple commodity of the country is raw ſilk, which is carried to Kahira, Damaſcus, and Aleppo, and part of it to Europe. They alſo fabricate a kind of jars and jugs in earthen ware, which, from the peculiar nature of the clay in the adjacent country, are highly eſteemed, and carried to all parts of the coaſt.

Proviſions are generally dear; the fiſh is more valued than that of Seidé, as the ſea has here a rocky bottom, while at Seidé it is ſand or mud. The red wine of Libanus which is brought here, is palatable, but cannot be tranſported from the mountain without a licence from the cuſtom-houſe, ſo that it is dearer than formerly; yet the preſent price is only forty piaſters the *cantar*, or about four pounds ſterling the hundred weight.

From Beirût, on the 22d April, I went to *Antûra* on Mount Libanus, diſtant about four hours. In the way paſſed the *Nahr Beirût*, and after the *Nahr el Kelb*, the largeſt ſtream in this part of the country. The former is the noted river of Adonis, famous for vines, ſo exquiſitely deſcribed by Milton.

Antûra is a pleaſant village, ſurrounded with mulberry trees, but preſenting nothing remarkable. Not far from this place is a convent of nuns, where Mr. Wortley Montague lodged his wife *. The dreſs of the Chriſtians in this quarter ſeems

* He brought her thither during the proceſs, inſtituted at Rome, relatively to her firſt marriage, and before that marriage was ſet aſide. A long hiſtory attends this part of the life of this remarkable man. Montague having perſuaded the firſt huſband, who was captain of a merchant-man in the ſervice of perſons at Marſeilles, to leave his wife, whom he had brought with him to Egypt, under M.'s protection at Raſhîd, the latter took advantage of his abſence on a voyage home, to perſuade the woman that her huſband was no more. He then made an offer of himſelf, which was accepted. On a diſcloſure of the affair, Montague had intereſt and addreſs enough to ſet aſide the firſt marriage, which had been ſolemnized before either of the parties were of age. The religious were perſuaded that Montague was a zealous convert to the Catholic faith.

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unreſtrained; they wear turbans adorned with various colours, even green; and they are freely indulged in the exerciſe of their religion: ſo natural is deſpotiſm to this clime, that thoſe who live under their own Chriſtian ſhechs or governors, are almoſt equally oppreſſed with thoſe ſubject to Turks. The ſhechs fleece the poor people, and Jezzâr fleeces the ſhechs.

I afterwards viſited *Harrîſé*. Here the Maronite patriarch reſides, who exerciſes an authority almoſt regal over the Chriſtians of that rite. From *Harrîſé* returned to Beirût.

As in conſequence of a diſpute between Jezzâr and the Paſha of Tripoli it was become unſafe to travel there, I joined a party of diſbanded ſoldiers, and proceeded to Tripoli in their company. Our journey being quick, I had few opportunities for obſervation on the road.

This part of the country is noted for producing the beſt tobacco in Syria. That plant is cultivated in ſeveral diſtricts, particularly in the neighbourhood of Tripoli, Gebeilé, and Ladakia.

On the third day arrived at Tripoli, about ten o'clock in the morning, having ſlept as uſual in the open air.

Tripoli is a city of ſome extent, ſituated about a mile and an half from the ſea. Veſſels moor near the ſhore, and are ſheltered by a ridge of rocks, but the ſituation is not extremely ſecure.

The air is rendered unwholeſome by much ſtagnant water. The town is placed on a ſlight elevation, the length conſiderably exceeding the breadth. On the higheſt ground, to the South, is the caſtle, formerly poſſeſſed by the Earls of Tripoli; it is large and ſtrong. Hence is viſible a part of Mount Libanus, the ſummit of which is covered with ſnow. The gardens in the vicinity are rich in mulberry and other fruit trees. The city is well built, and moſt of the ſtreets are paved.

It is the ſeat of a Paſha, who at preſent is the ſon of Abdallah, Paſha of Damaſcus.

Here is found a number of Mohammedan merchants, ſome of the richeſt and moſt reſpectable in the empire. Silk is the chief article of commerce. Five or ſix French merchants eſcaped hither from Acré *.

Antiquities I obſerved none. The hiſtory of Tripoli during the cruſades muſt be known to every reader. The preſent population I ſhould be inclined to eſtimate at about ſixteen thouſand.

* The *Santons*, or Mohammedan ſaints, are ſtill permitted to continue their exceſſes. I was informed that one of them, very vigorous in tranſitory amours, met the wife of a rich Mohammedan merchant, newly married. The female attendant who was with her fled, and he accompliſhed his purpoſe in the open ſtreet. The merchant, complaining to the Paſha, only received this anſwer, "You ought to eſteem yourſelf very happy, for your wife will probably be brought to bed of a *welli*," that is, a ſaint.

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The *miri*, or fixed public revenue paid by Tripoli to Conſtantinople, is only about a thouſand pounds ſterling, twenty purſes, a-year. Syria at preſent contains only four Paſhaliks, Damaſcus, Aleppo, Acré, and Tripoli; the laſt of which is the ſmalleſt in territory and power.

On the 30th of April proceeded towards Ladakia, the antient Laodicea, built by Seleucus Nicanor in honour of his mother. We arrived on the third day at night. The firſt appearance of this city was moſt melancholy, as preſenting all the ravages of the earthquake, which in the preceding year (1796) had laid a great part of it in ruins, and deſtroyed numbers of the inhabitants. Ladakia has a convenient but very ſmall port, acroſs the mouth of which is a bar of ſand. The place is ſituated in a plain, extending on the North and South as far as the eye can reach; but bounded by hills towards the Eaſt. It has no walls, and only a part is paved; but the ſtreets are clean, the air is ſalubrious, and refreſhed by the fragrance of ſurrounding gardens. Water is ſcarce. The ſnow-capt ſummits of Libanus now vaniſh from the eye.

In the town are eight moſques. It is governed by a deputy of the Paſha of Tripoli.

On the 5th of May departed for Aleppo, in a ſmall caravan, conſiſting only of Citoyen Chauderlos, the French conſul-general, two Turks, and myſelf. On the ſecond day paſſed through one of the moſt pictureſque countries which I had ever ſeen. Lofty rocks and precipices, ſhaded with luxuriant foliage,

foliage, of various form and character, but of the moſt lively verdure, and flowers of the moſt diverſified hues and the ſtrongeſt odours, alleviated the taſk of climbing by rugged and difficult paths the ſteep aſcent of the mountain, and torrents wandering through the valleys in their ſtoney channels, or daſhed from the rocks in ſheets of foam, filled the ear with their ſoothing murmurs, the eye with their untaught meanders, and the imagination with ſome of the moſt agreeable images that delight in the works of the poet.

The third day was occupied in traverſing a country romantic like the former, and we paſſed the night in the open air, at *Shawr*, where the river Orontes winds majeſtically through the plain. The town of *Shawr* is populous, and has a good caravanſerai; but we preferred the open air, to avoid the vermin which lodge in ſuch places. Adjacent is a good ſtone bridge of ſeven arches. Theſe conveniences have been originally provided for the caravan, which reſts here in its route from Conſtantinople to Mecca.

On the fifth day arrived at *Keſtîn*, a village remarkable for its pigeon-houſes, which ſupply the adjacent country, even to Aleppo. The neighbouring lands abound in wheat and barley, ſown in ridges; the ſoil is rich, and requires no farrow. The women here go unveiled, and at *Martrawân*, which is not far removed, are by their friends preſented to ſtrangers.

The people are termed *Anſarîé* in Arabic, a ſect of pretended Mohammedans, who are ſaid to worſhip the pudendum muliebre.

muliebre. With Chriſtians they affect to be of their faith. The women are fair, have black eyes, and tolerable features. The ſtrange practice above commemorated, ſeems a relique of the antient diſſolute manners of Antioch and Daphne.

Thence to Aleppo is a journey of eight hours; for two hours through corn lands, the reſt paſſes a barren country. That city is viſible at the diſtance of two hours, and as you approach diſplays a moſt magnificent appearance.

CHAP. XXIV.

OBSERVATIONS AT ALEPPO.

Sheriſs and Janizaries—Manufactures and commerce—Quarries—Price of proviſions—New ſect—Journey to Antioch—Deſcription of antient Seleucia—Return to Aleppo.

THE country adjacent to Aleppo is broken with many inequalities, and even the city ſtands partly on high and partly on low ground. A ſmall river, called *Coik*, deſcends from *Aintab*, and, after paſſing through the city, is loſt in a marſh on the Weſt.

So many deſcriptions of this famous capital having appeared, I ſhall only offer a few remarks on ſuch objects as ſtruck me during my reſidence there.

The ſite is rocky, and the few gardens chiefly produce piſtachios. The city is well built, and paved with ſtone. The tall cyprus trees, contraſted with the white minarets of numerous moſques, give it a moſt pictureſque appearance. The population and buildings ſeem to be on the increaſe; but this affords no proof of public felicity; for, in proportion as the capital ſwells, the

the adjacent villages are deſerted. The houſes are clean, airy, ſubſtantial, and commodious. The people in general are diſtinguiſhed by an air of affected poliſh, hardly to be obſerved in the other towns of Syria. Their dialect too has its characteriſtic marks. The Arabic prevails, though many ſpeak the Turkiſh language.

A new Paſha had been lately appointed at the time I arrived, but was prevented from entering the city, by the feuds which had prevailed between the Sherîfs and the Janizaries, and induced the latter to ſuſpect that the Paſha had a deſign of puniſhing them. This officer was a young man, the ſon of the Paſha of Adene; his title El Sherîf Mohammed Paſha; of an unblemiſhed character, but unequal, in point of talents and perſonal weight, to compoſe the violence of theſe factions, which, after he had reſided a ſhort time in the city, obliged him to retire. The Sherîfs, or deſcendants of Mohammed, here form a conſiderable faction; a circumſtance alſo obſervable at Bagdad, but not in ſo remarkable a degree. In Aleppo they form a body of near ſixty thouſand. The Janizaries do not exceed one-fourth of that number. The Sherîfs conſiſt of all ranks, from the higheſt Imâm to the loweſt peaſant, and are far from excelling in courage: the Janizaries are of ſuperior valour, though little acquainted with the uſe of arms or aſpect of battle. Hence the force of the factions is merely balanced, and continual diſputes ariſe for offices of profit or power, which generally terminate in bloodſhed. In the courſe of this ſummer, 1797, ſeveral of theſe took place; in one of them it is ſuppoſed near three hun-

dred perſons periſhed. This imperfect exerciſe of authority may be eſtimated among the ſymptoms of decline in the Turkiſh empire.

The manufactures are in a flouriſhing ſtate, being carried on with great ſpirit both by Chriſtians and Mohammedans: ſilk and cotton form the chief articles. Large caravans frequently arrive from Bagdad and Baſſora, charged with coffee, which is carried round to the Perſian gulf from Moccha, with the tobacco and cherry-tree pipes from Perſia, and muſlins, ſhawls, and other products of India.

Beſides the manufactures of Aleppo, and the productions of the ſurrounding country, which are ſent to Europe by ſea, three or four caravans, laden with merchandize, proceed annually through Anatolia to Conſtantinople. Piſtachio nuts form no mean article of trade, being the chief produce of the adjacent territory, in the ſoil of which that tree particularly delights. Aleppo alſo maintains a commercial intercourſe with Damaſcus, Antioch, Tripoli, Ladakia, and the towns on the Eaſt towards the Euphrates.

The laſt peſtilence is ſuppoſed to have deſtroyed ſixty thouſand of the inhabitants.

The women of Aleppo are rather maſculine, of brown complexions, and remarkable for indulging in the Sapphic affection.

The

The quarries which ſupplied the ſtone for the conſtruction of the city, are not far removed from the Antioch gate. They are every way worthy remark. On both ſides of a road, cut through the ſolid rock, are ſeen the openings of caverns, capable of giving ſhelter to a vaſt number of perſons. From theſe again, which are tolerably light, open a number of other paſſages, in all directions, from the principal apartments. Theſe I had neither time nor inſtruments to inveſtigate; but the people of the place pretend that one of theſe paſſages goes to the caſtle, another to Antioch, &c. Traditions ſimilar to which abound in every country, which preſents any caverns natural or artificial.

The material is a ſoft ſtone or tufa, replete with petrified ſhells. It would appear that the artificers deſigned thoſe quarries for ſome uſeful purpoſe, as they have not only left rough columns, and cut perpendicular ſhafts, which admit ſome portion of light, but the walls are hewn to a much greater degree of ſmoothneſs than is uſually ſeen in quarries. It is certain they have afterwards been occupied, as marks of fire, mangers for horſes, and even burial places, may be obſerved. In latter times, diſbanded *delli's*, not being admitted into the city, have here fixed their abode, and become dangerous to paſſengers, whom they have robbed, and ſometimes murdered.

There is a large burying-place without the city. Here I obſerved the tomb of an Engliſhman, dated 1613.

The dreſs of the people of Aleppo reſembles that of Conſtantinople more than that of Egypt and ſouthern Syria: both men and women, in rainy weather, wear a kind of wooden patten, which has no agreeable effect either on the eye or the ear.

The hire of a camel from Aleppo to Ladakia or Scanderoon, about ſixty miles, was a century ago four piaſters, thirty years ago eight piaſters, and is at this time nineteen. The price of commodities is much changed in the courſe of not many years. But ſince the year 1716 it has increaſed in a tenfold proportion. I ſaw an authentic document, that the *ardeb* of rice at that time ſold for eleven piaſters; it now fetches one hundred and eighteen piaſters. They at that time ſold 185 rolls of bread, of a particular kind, for a piaſter; they now only ſell forty of the ſame kind for that ſum. Meat is good and in plenty; it is ſold for fifty paras the rotal, 720 drams, or about 4½ d. a pound. There are no fiſh, ſave a few ſmall eels, found in the *Coik*. Wine is very dear, none being produced in the neighbourhood. On the other articles of proviſion nothing remarkable occurs.

At Aleppo I firſt obſerved the practice of illuminating the moſques on Thurſday night, to uſher in the Mohammedan Sabbath; this is unknown at Kahira, and other cities of the South.

About this time, the beginning of June 1797, intelligence arrived, that the Paſha of Bagdad had ſent a ſtrong detachment of

of troops, to be joined by the Arabs friendly to the Porte, in repreſſing the incurſions of *Abd-el-aziz ibn Meſſoûd el Wahhâhbé*, a rebel againſt the government, who by the rapid ſucceſs of his arms, and his increaſing followers, had lately grown formidable. This man, a native of *Nedjed*, reſpected among the Arabs for his age and wiſdom, had two years before firſt made public his determination to reſiſt the authority of the Porte. He has ſince collected a conſiderable body of men, but it is ſaid they are only furniſhed with ſpears and ſwords. He pretends to a divine miſſion, and gives no quarter to thoſe who oppoſe him. To invite Chriſtians and Jews to his party, he only requires an annual capitation tax of three piaſters and a half. Of the people under his juriſdiction, every owner of a houſe is obliged to ſerve in perſon or find a ſubſtitute; and, to encourage them, he divides the ſpoil into five parts; taking one himſelf, he gives two to the ſubſtitute and two to the principal, or if the latter ſerve he has four parts. It was ſuppoſed his views pointed to Mecca, which he had threatened to attack. His confeſſion of faith is only—"There is no God but God;" inferring, that a prophet, when dead, deſerves no homage, and that of courſe to mention him in a creed, or in prayers, is abſurd. He enjoins the abſolute neceſſity of prayer, under the open canopy of heaven, and deſtroys all the moſques he can ſeize. Of the five dogmata of Mohammed, he admits alms, faſting, prayer, and ablution, but rejects pilgrimage. He denies the divine origin of the Korân, but prohibits the uſe of all liquors but water. Being advanced in age, he had taken care to ſecure the attachment

ment of his followers to his ſon, who was generally his ſubſtitute in the field*.

On the 11th of June ſet out from Aleppo for Antioch, where I arrived on the 14th. Part of the route is mountainous. We paſſed the Orontes at a ferry. Country cultivated with Haſhîſh, a kind of flax.

Entered Antioch, now called Antáki, by *Bab-Bolús*, the gate of St. Paul. The walls are extenſive, but the houſes are chiefly confined to one corner. Numerous towers flank the walls, which are ſtrong and lofty, and run from the river Orontes, the ſouthern boundary of the city, up to the ſummit of the mountain. There is a ſubſtantial bridge over the river, which winds through a fertile vale. A large caſtle on the mountain, now ruinous, commands an extenſive proſpect.

Antioch is governed by a *Mohaſſel*, who derives his appointment from Conſtantinople. He received me with great politeneſs, and deſired me to make what reſearches I pleaſed.

* This ſect, repreſented to me by the Arabs, and others in Syria, as having only at a late period originated, is preciſely mentioned by Niebuhr, Deſcription d'Arabie, ed. Paris, p. 208. with a little variation as to the tenets of its founder. He dates its riſe in the year 1760, which is very poſſible, conſidering that the later accounts all agree that *Abd-el-aziz el Wahhâbé* is a man of very advanced age.

The

The barley harveſt was begun. The length of the plain of Antioch is about three leagues and a half, the width two leagues. The language is here generally Turkiſh.

It muſt be remarked with regard to Aleppo and Antioch, that the latter has by far the moſt convenient ſituation. The former has no navigable river, the land is little productive, and it is placed at a great diſtance from the ſea. Antioch poſſeſſes every oppoſite advantage, except that of a navigable river, which however far exceeds the diminutive Coik; the air is ſuperior to that of Aleppo, and it is within five hours of the ſea. The mountain produces wine, which is ſold cheap, and there is plenty of ſea-fiſh. The mouth of the river forms a haven for ſmall veſſels, with very deep water.

Between Antioch and the ſea, the ridge abounds in mulberry trees, which furniſh a copious ſupply of ſilk, though not of the beſt kind.

From Antioch I ſet out for *Suadéa*, the antient *Seleucia*, and port of Antioch, and only about four hours removed from it. It preſents to the mind the idea of the immenſe labour uſed by its former poſſeſſors to render it convenient for traffic, which is now rendered uſeleſs, by the negligence of its preſent maſters. The road from Antioch is pleaſingly diverſified by mountain and plain; yet to appearance the country is but thinly inhabited, though filled with all kinds of flowering and odoriferous plants, particularly myrtles, oleanders, and cyclamens. Having croſſed four rapid and tranſlucid ſtreams, which deſcend into the

the Orontes, I paſſed the night with a hoſpitable native, in a garden of mulberries, which afforded ſupport to his numerous family.

A large gate of Seleucia yet remains entire; it approaches to the Doric order. The rock near it has been excavated into various apartments. A part exiſts of the thick and ſubſtantial wall which defended Seleucia toward the ſea. The port muſt have been commodious and ſecure, though but ſmall, being formed by a mole of very large ſtones. Though the port be at preſent dry, the ſand in the bottom appears not higher than the ſurface of the ſea. A little to the North is a remarkable paſſage, cut in the rock, leading by a gentle deſcent, from the ſummit of the mountain towards the water. It is above ſix hundred common paces long, from thirty to fifty feet high, and about twenty broad. In the middle of it is a covered way, arched through the rock, but both the ends are open. A channel for water runs along the ſide, conveying the pure element down from the mountain to Seleucia. The whole rock above is full of artificial cavities, for what purpoſe does not appear. There is a Greek inſcription on the South ſide of the cavern, compriſing, I believe, five lines. Having no glaſs, and the inſcription being lofty, I could only diſcover the letters TETAP, which form a part of the laſt line but one.

Returning towards the ſea, I obſerved ſome catacombs. One of the chambers contains thirty niches for the dead, another fourteen. Theſe catacombs are ornamented with pilaſters, cornices, and mouldings.

Returned

Returned to Antioch, and on the following day ſet off for Aleppo. The Kûrds occaſionally attack the caravans going between theſe two cities. The Turcomâns form another tribe of rovers; they generally paſs the winter in the plains near Antioch, returning in the ſummer to Anatolia.

CHAP. XXV.

JOURNEY TO DAMASCUS.

Entrance of the Hadjis—Topography of Damaſcus—Trade and manufactures—Population—Obſervations on the depopulation of the Eaſt—Government and manners of Damaſcus—Charitable foundations—Anecdotes of recent hiſtory—Taxes—Price of proviſions—Sacred caravan.

AFTER waiting ſome time in Aleppo for the departure of the caravan, I at length left that city on the 23d of July for Damaſcus. The heat was great, but nothing equal to that of Africa. The beaſts of burden, employed in this caravan, were only mules and geldings.

The route from Aleppo to Damaſcus has been often deſcribed. On Wedneſday the 8th of Auguſt entered Damaſcus at daybreak. The approach is remarkable, being ornamented for many miles with numerous gardens, and then by a paved way, extending for a great length.

On the day after my arrival, was entertained with the entrance of the grand caravan from Mecca. The ſtreet was lined for ſome miles, for ſuch is its length, with innumerable ſpectators, all impreſſed with curioſity, ſome with anxiety to ſee their friends

friends and relations, many with reverence for the ſacred proceſſion. Some of the more opulent Hadjîs, or pilgrims, were carried in litters, (*tattarawân*,) but the greater number in a kind of panniers, two and two, placed on the back of camels. They did not appear much fatigued, though it was ſaid they had ſuffered from the want of water.

On the Saturday following, was the entrance of the Paſha of Damaſcus, who is conſtantly the *Emîr-el-Hadje*, or chief of the caravan by office. Firſt appeared three hundred dellîs, or cavalry, mounted on Arabian horſes, variouſly armed and clothed, but on the whole forming no mean diſplay. Theſe were ſucceeded by fifteen men on dromedaries, with muſquetoons, or large carbines, placed before them, and turning on a ſwivel in every direction. This deſtructive inſtrument of war is ſaid to have paſſed from the Perſians to the Syrians. Some of the great officers of the city followed, well mounted, and decently attired. Then came part of the Paſha of Tripoli's Janizaries, well clothed and armed; that Paſha himſelf, with his officers, and the remainder of his guard. Next was the tattarawân belonging to the Paſha of Damaſcus, another body of four hundred dellîs, a company of thirty muſquetooners, a hundred and fifty Albanians, in uniform, and marching two and two, like our troops. Before the latter was borne the ſtandard of the Prophet, *Senjiak Sherîfi*, of green ſilk, with ſentences of the Korân embroidered in gold, and the magnificent canopy brought from Mecca, guarded by a ſtrong body of Muggrebîns, or weſtern Arabs, on foot. Then paſſed the Paſha's three tails, (generally of white horſes,) borne by three

men on horſeback; twelve horſes, (a Paſha of two tails has only ſix,) richly capariſoned, and each bearing a ſilver target and a ſabre; ſix led dromedaries, in beautiful houſings; numbers of the chief perſons of the city followed, among whom were the Aga of the Janizaries, the governor of the caſtle, and the Mohaſſel. Laſt came the Paſha himſelf, in a habit of green cloth adorned with fur of the black fox, preceded by his two ſons, the eldeſt about fourteen, all mounted on the moſt ſpirited ſteeds of Arabia, and followed by his houſehold troops, to the number of four hundred, well armed and mounted. More than a hundred camels had preceded the reſt, bearing the tents and baggage of the Paſha. The whole was conducted without any noiſe or tumult, to the great credit of the Damaſcene mob, who had been waiting ſeveral hours without their uſual repaſt.

Damaſcus has been often deſcribed; but a reſidence of about two months may enable me to ſuggeſt ſome particulars worthy of notice. The walls are of a circular form, ſuburbs large and irregular. The ſituation is in an extenſive plain, filled with gardens, to the length of more than three leagues, and the breadth of more than a league and a half. At no great diſtance to the Eaſt, riſes a ridge of Anti-Libanus. The river Baradé is above the city divided into many ſtreams, which are diſtributed through the gardens; ſo that there is a ſupply for all. The air is excellent, the ſoil exuberant in fertility. Fruits more abundant than I have ever ſeen, particularly the grapes and apricots, which are of excellent flavour.

Near

Near the mountain are ſome Saracenic remains of a moſque and palace, with many inſcriptions in Cuphic characters. Theſe are veſtiges of the deſtructive warfare conducted by Timûr Leng, the hero, the robber, the warrior, the ſcourge. The walls are antient, not very lofty, but ſtrong. Gates nine. The city is divided into twenty-three diſtricts, each under its diſtinct magiſtrate.

That beautiful tree, the Lombardy poplar, abounds all over the plain. It is a native of Syria. When old it becomes ragged and uncouth, as uſual in other regions, a monument of fugitive beauty.

Damaſcus is the ſeat of a conſiderable trade; and its manufactures afford a ſupport to a great number of Mohammedans and Chriſtians: they conſiſt of ſilk and cotton, mixed or ſeparate, but chiefly mingled together, in the form of what they call *Cottonî* or *Alléja* *. Much ſoap is alſo fabricated †, which

* The machine uſed in the manufacture is very ſimple, but the fabric is very complete, and executed with tolerable expedition. To make a *cottoni* requires one hundred and twenty-five drams of ſilk. Half that quantity is ſufficient for a light *alléja*. The wages of a manufacturer for making the former are ſixty paras. The fabric of white ſilk is technically called in Arabic *craiſhi*; the *alléja, darekli*; the *cottoni, dadâr*. The ordinary length of each of theſe is about ten pikes (draa). The width about a pike.

† The manner of making ſoap here deſerves mention. They uſe oil of olives, putting to an hundred weight twenty-five pounds of kali, and five pounds of pulverized chalk. The latter articles are boiled till the water be ſufficiently impregnated; the oil is then poured in, and the whole boils for three days over a fire compoſed of ſtones of olives.

is

is carried to different parts of Syria and to Egypt. Such of the European articles as are uſed by the Orientals, are drawn from Seidé, Beirût, and Tripoli, to and from all which places, there are regular caravans, iron, lead, tin, cochineal, broad-cloth. From Perſia and the Eaſt the caravans of Bagdad convey ſhawls, muſlins, and the rich fabrics of Surat, a part of which is conſumed in the city, and a part paſſes on to other places in Syria and to European Turkey. To maritime commerce the Damaſcenes were formerly very adverſe, and it is only within theſe few years that they could be prevailed on to ſend goods by ſea to Conſtantinople.

Timûr Leng, on his conqueſt of Syria, about the beginning of the fourteenth century, conveyed all the celebrated manufactures of ſteel from Damaſcus into Perſia. Since that period, its works in ſteel have been little memorable. They were formerly of the higheſt reputation in Europe and the Eaſt. The famous ſabres appear to have been conſtructed, by a method now loſt, of alternate layers, about two or three lines thick, of iron and ſteel: they never broke, though bent in the moſt violent manner, and yet retained the utmoſt power of edge; ſo that common iron, or even ſteel, would divide under their force.

So far as my reſearches have enabled me to aſcertain the population of Damaſcus, I ſhould not be inclined to compute it at leſs than two hundred thouſand ſouls. That of Aleppo may be eſtimated at two hundred and eighty thouſand.

Some

Some modern travellers appear to me to have miſtaken the nature of the gradual depopulation of the Eaſt. The villages in general are ſo much deſerted, that, in the neighbourhood of Aleppo for inſtance, where within the preſent century ſtood three hundred villages, there now remain no more than ten or twelve. Yet, this depopulation of the villages ſwells the cities and towns, not indeed in the ſame proportion, but ſtill with a riſing tide. The cauſes ſeem to be, 1. In the cities the modes of gaining a livelihood are more multifarious, and ſmall or no capital is required, whereas in agriculture it is indiſpenſable. 2. In the cities the property is not tangible, ſo to ſpeak; it is veiled from the eye of government, ſo as to be ſafe from the exceſſive exactions impoſed on the peaſants, whoſe property is of the moſt unweildy and ſelf-apparent deſcription. The peaſantry, both in Syria and Egypt, are not *Villani*, but as free as any claſs of men; and it happens unfortunately, that even a good governor cannot ſufficiently protect them, for he muſt either reſign, or pay the uſual tributes at the Porte. Money he muſt have, and the modern miniſterial arts, of diving into the moſt ſecret receſſes of property, being there unknown, he of courſe taxes that which is moſt apparent, and the moſt difficult to remove.

Yet the diſtinction between a good and a bad governor is, even here, ſufficiently felt; the population and commerce of Damaſcus being on the increaſe, by the juſtice and equity of the preſent Paſha; whereas, both had been materially injured by the violence of Jezzar.

At

At this moment the ſhops in the extenſive bazars, much larger than thoſe of Aleppo, are all opened, and furniſhed with every ſpecies of commodity, and each caravan brings a ſupply of perſons who, ſhunning oppreſſion elſewhere, come here for temporary profit or fixed reſidence. The rent of houſes, though ſtill low, is ſenſibly increaſing, and the ſuburbs ſpreading by new buildings.

The Paſhalîk is the firſt in Aſia. The preſent Paſha is Abdallah, a man of about fifty years of age, tall and perſonable, and of noble extract, his anceſtors having been inveſted with Paſhalîks in the laſt century. It is hardly neceſſary to mention, that every Paſha has abſolute power of life or death, there being no appeal from his juriſdiction.

The inhabitants of Damaſcus were formerly noted for their maltreatment of the Franks, but at preſent I found the pride of their ignorance ſomewhat abated, and obſerved no difference between them and other Oriental citizens. It is deeply to be regretted, that religion, intended to conciliate mankind, ſhould be the chief cauſe of their ferocity againſt each other, and ſhould, in an equal proportion, have mingled poiſons and antidotes. The Mohammedan himſelf a god, all the reſt of mankind dogs! can any benefit recompenſe the pride, the fury, the eternal enmity, deſtruction, and ſlaughter, inwoven into the very ſoul by ſuch miſanthropic dogmata?

A ſtriking contraſt exiſts between the inhabitants of Damaſcus and thoſe of Aleppo. The Aleppîns are vain and ſeditious; the

the Damaſcenes, on the contrary, ſober, induſtrious, and unoſtentatious. The females and children have commonly regular features and a fair complexion: the dreſs of the women nearly the ſame as at Conſtantinople, white muſlin veils, except the proſtitutes, who, as uſual all over the Eaſt, expoſe their faces. To paint the face is an improvement unknown among the Oriental fair, ſave the Greeks alone.

The charitable eſtabliſhments in Damaſcus are numerous, among which may be noted that conſtructed by Sultan Selim, for the reception of ſtrangers; though his munificence have been ſince diverted into other channels. The building conſiſts of a vaſt quadrangle, lined with a colonade. It is entirely roofed in ſmall domes, covered with lead. The moſque is grand. The entrance ſupported by four large columns of red granite. It is covered with a cupola, and has two minarets. A handſome garden lies adjacent. The apartments are numerous, and the kitchen or *mutbach*, on the ſide oppoſite to the moſque, is ſuited to the grandeur of the eſtabliſhment.

The celebrated Aſad Paſha, mentioned by Niebuhr and Volney, left an only daughter, of whom, on her marriage with Mohammed Paſha Adm, ſprang the preſent Paſha Abdallah. Mohammed Paſha Adm was preceded by Oſmân, and ſucceeded by two of his own brothers ſucceſſively, the laſt of whom, named Derwîſh, was expelled by the intrigues of Jezzâr, who gained his office, and married the daughter of Mohammed Paſha Adm. This marriage of ambition, not of affection, terminated in a divorce a year after. Among other inſtances of

his bad treatment of this lady, it is recorded that Jezzâr, meeting her one day in the houſe, where ſhe happened to have *cab-cab*, or Arabian pattens on her feet, pulled a piſtol from his cincture, and fired it at her, ſaying, "Art thou the wife of an Arabian peaſant? doſt thou forget that thou art the wife of a Paſha?"

Jezzâr retained his ill-won paſhalîk of Damaſcus only a few years; his government was a continual ſcene of oppreſſion and cruelty, and he is ſuppoſed to have extorted from the people not leſs than twenty-five thouſand purſes, or about a million and two hundred thouſand pounds ſterling; and to have put to death near four hundred individuals, moſt of them innocent. His own miſconduct and ſuſpicious deſigns, when leading the caravan to Mecca, conſpired with the machinations of his enemies at the Porte to deprive him of his office: but living monuments of his cruelty remain, in the noſeleſs faces and earleſs heads of many of the Damaſcenes. Thus driven from Damaſcus, he returned to his former paſhalîk of Acré and Seidé, where he remains. This government, which he held along with that of Damaſcus, he has retained upwards of twenty-ſeven years.

Jezzâr was ſucceeded by the preſent Paſha Abdallah, whoſe adminiſtration, though eminent as before obſerved for equity, is yet liable to the charge of miſmanagement of the public revenue, and of an indecorous timidity. Under the energetic ſway of Jezzâr, the ſacred caravan had met with no obſtructions on its route; but that of the preſent year, not only found the reſervoirs

reſervoirs for water deſtroyed or damaged, ſo that many camels periſhed for want of that indiſpenſable article, but even the pilgrims were inſulted by the Arabs, probably incited by the arts and malicious revenge of Jezzâr. By dint of bribes, however, at the Porte, Abdallah prevented his expected deprivation.

In the province of Damaſcus there are no taxes upon commodities of any kind, ſo far as I could diſcover. The land-tax, and the capitation-tax on Chriſtians, conſtitute the only reſource, except contingencies; as fines, and *avanias*, or arbitrary exactions. The *miri*, or public revenue, may amount to ten thouſand purſes, or half a million ſterling.

Meat is at preſent ſold for thirty-ſix paras the rotal, or fourpence ſterling the pound Avoirdupois. A quantity of bread, ſufficient for a meal for four perſons, might be purchaſed for a para. It is very white and good, and remarked to be beſt when the Janizary Aga, who has a cenſorial power over the bakers, is not in the city. Grapes, of the fineſt flavour, the rotal three or four paras. Fiſh, from the river, is to be had at a moderate price, but not remarkably good. Milk, cheeſe, and butter, very cheap. Wild-fowl abounds on Mount Libanus, and partridges, in the ſeaſon, are ſold for five paras the brace. Tame fowls for four or five paras each, pigeons, a pair for the ſame ſum.

The air or water of Damaſcus, or both, are ſuppoſed to operate powerfully againſt that loathſome diſeaſe the leproſy

(*borras*). The inquiries I had occaſion to make tended to prove, that if the diſeaſe were not too far advanced, it was always ſtopped in its progreſs, while the patient remained there.

The whole expenſe of the ſacred caravan from Damaſcus to Mecca uſed formerly to amount to four thouſand five hundred purſes, and an increaſe has ſince taken place. The Paſha carries with him, excluſively of this, one thouſand purſes for his own uſe. Jezzâr was accuſtomed to take two thouſand for the purpoſe of buying coffee, which he reſold to vaſt advantage. The 4500 purſes are deducted from the imperial treaſury (*choſné*), and the Paſha is rendered accountable for the ſafety of the caravan. He receives the Senjiak Sherîfî, or Enſign of the Prophet, from the governor of the caſtle, giving an acknowlegement in writing, before witneſſes, in which he ſolemnly pledges himſelf to bring it back. Similar forms are obſerved on reſtoring it to its place. As ſoon as the Paſha arrives near the city on his return, a meſſenger is diſpatched to Conſtantinople, who is obliged to perform the journey in twenty-five days. He carries water from the famous well Zem-zem, near Mecca, and ſome dates from Mediné, which are preſented to the Emperor on his viſit to the moſque. After this, the Wizîr preſents a liſt of the Paſhas for the enſuing year; the Sultan reads it, and if he object to any name, affixes to it a mark, after which the firmâns are made out in due form.

CHAP. XXVI.

Journey from Damaſcus to Balbec—Syriac language—Balbec—Recent diſcoveries—Zahhlé—Printing-office—Houſes of Damaſcus—Return to Aleppo.

ON Thurſday the ſixteenth of Auguſt 1797, ſet out from Damaſcus for Balbec or Heliopolis, attended only by the owner of the mule I rode on. Arrived at the convent of *Seidnaia*, which commands a fair view of the city of Damaſcus, and the plain. Vines and fig-trees adorn the country through which I travelled. The wine has leſs flavour and body than that of Kaſrawân, but is eſteemed more grateful to the ſtomach.

From *Seidnaia* I proceeded to *Malûla*, a village ſituated in the mountain, where is a convent, ſaid to be of the time of Juſtinian. Thence went to *Yebrûd*, the antient *Jabruda*, a place higher up the mountain, in a romantic ſituation; the inhabitants are chiefly Mohammedans. I met there a Greek biſhop, who was going to a place near Balbec, an intelligent and curious man. We proceeded in company till we came to Balbec.

Soon after arrived at *Mara*, a ſmall town on the North of the road. It is remarked that at this town and at *Malûla* alone the

the Syriac ſtill continues to be a living language; deſcending from father to ſon, without the uſe of books. Two of the muleteers I obſerved to converſe together more willingly in that language, than in the Arabic, which in ſound it nearly reſembles.

On the 19th paſſed under *Dahr-el-chûr*, ſuppoſed to be the higheſt ſummit of the Anti-Libanian chain of mountains. The following day having ſet out four and a half hours before day-break, the muleteers loſt the road, and we were obliged to wait for ſunriſe, chilled with the intenſe cold of theſe high mountains, which we felt ſeverely in our hands and feet. Arrived at Balbec about noon the ſame day, after deſcending for nearly three hours through a ravine, or deep glen in the mountain, a rugged and, in ſome places, a ſteep road.

From the high grounds we had a perfect view of Balbec, and went to ſeek our lodging under ſome walnut-trees, on the North of the caſtle. Some precaution was neceſſary againſt the *Metaweli*, Mohammedans of the ſect of Ali, who once formed a powerful and ferocious tribe; even now, though cruſhed in a great degree by the exertions of Jezzâr, they continue to perſecute ſtrangers, who have often ſuffered from their predatory diſpoſition.

The antiquities of Balbec have been often deſcribed, and I did not obſerve any thing particular to add on that topic. Proceeded to *Zahhlé*, a pleaſant town among the mountains. Obſerved the Lombardy poplar in abundance. At *Zahhlé* met with

with a young man, a Druſe, who informed me, that near Balbec, two or three years ago, in digging, the body of a man was found, interred in a kind of vault, having a piece of unſtamped gold in his mouth; near him was a number of leaden plates, marked with characters to them unknown; they were ſold and melted. In another place was diſcovered a ſmall ſtatue, very perfect, but I could not learn where it had been depoſited. *Zahhlé* is a large town, chiefly, if not ſolely inhabited by Chriſtians; it ſends forth ſeven hundred men fit for war. The town is divided into five diſtricts, each having its ſeparate Shech, who pays tribute to the Emîr of the Druſes; they complain of oppreſſion; and the ſtate of the place, and the adjacent country, ſhews that their complaints are not void of foundation. The town is ſheltered by mountains, but the locuſts are very deſtructive. Tobacco is one of the chief articles of cultivation. A rivulet rolling from the rocks turns the mills and waters the grounds; air ſalubrious and never tainted with exceſſive heat.

Near *Zahhlé* ſaw what is called the *tomb of Noah*, a long ſtructure, ſeemingly part of an aqueduct. It extends about ſixty feet, the ſtature of Noah according to Oriental tradition. The pilgrims who came formerly to worſhip in the moſque near it were very numerous; and the religious revenue is ſaid to amount to three hundred purſes annually.

Among the mountains the people have an air of health not obſervable in the cities. Magic is ſtill credited, and ſeveral are accuſed before the biſhop for incantations, producing love or enmity.

enmity. The pious antipathy between the Greeks and Catholics reigns here in all its fury.

After a journey of two days, through a rugged route along the ridge of the mountain, arrived at the convent of St. John, where the printing-office is. Paper being dear, and no demand for books, the preſs is ſtopped. Arabic books alone were edited.

On my return by *Zibdané* obſerved there a gate of Grecian architecture. Paſſed through a rich vale, watered by the *Baradé*, formerly the Chryſorrhoas, to Damaſcus.

So numerous are the fruit-trees in the vicinity of this city, that thoſe which die and are cut down, ſupply it with abundant fire-wood. They are alſo uſed for building, together with the the walnut-tree and Lombardy poplar. The houſes in Damaſcus are remarkably large and commodious, and well ſupplied with water; of many the furniture is worth from one to five hundred purſes, or from five thouſand to twenty-five thouſand pounds, in divans or large ſophas, of the richeſt ſilk, embroidered with pearl, Perſian carpets, mirrors, &c.

The *melingana*, a ſpecies of the ſolanum, is conſumed here in ſuch quantities as a common vegetable, that fifty hundred weight is eſtimated the daily ſupply of the city.

Returned from Damaſcus to Aleppo, 7th October 1797, a journey of twelve days. Almoſt every town or village on the route

route has its market, ſo that there is no occaſion to prepare proviſions; the caravanſerais are in a ruinous ſituation.

On viſiting the caſtle of Aleppo, obſerved a remarkable fact conſidering the populouſneſs of the city. There were only eighteen priſoners, eight of whom were confined for debt, and the remainder on account of the riot between the Janizaries and Sherîfs. The debtor is not permitted, in the whole Turkiſh empire, to be confined above one month; during which term, according to the Mohammedan doctors, his property muſt appear, if he have any, and if none, they conſider it unjuſt to detain him. But this mild regulation is ſometimes fruſtrated; for if a claim lie for four thouſand piaſters, for example, the creditor may firſt proceed againſt him for five hundred, and bring a freſh charge at the end of every month till the whole be paid, or till the debtor have remained in priſon one month on every diſtinct proceſs.

CHAP. XXVII.

Journey from Aleppo towards Conſtantinople—Route—Aintâb—Mount Taurus—Boſtan—Inhabitants, their manners and dreſs—Kaiſarîa—Angora—Walls and antiquities—Angora goats—Manufactures—Topography—Journey to Iſmît—Topography—General remarks concerning Anatolia or Aſia Minor.

On the 21ſt of October 1797, ſet out from Aleppo on my journey through Anatolia to Conſtantinople. I had a horſe for myſelf, and another for an Armenian ſervant; ſeventy mules carried the merchandize of the caravan.

The direct road lies by Beilan and Adene, Konia, Kutahia, and Burſa, but *Kutchûk Ali*, the Paſha of Beilan, being in a ſtate of rebellion, we were conſtrained to turn to the North-eaſt by an unuſual route, through the cities of Aintab, Kaiſarîa, and Angora.

Between Aleppo and Aintab the country is well watered, and, though ſomewhat ſtony, capable of being cultivated in a threefold degree.

On the 30th arrived at Aintab, a large town or city, inhabited by Mohammedans and Chriſtians, both Armenian and Greek.

Greek. It has a fortreſs and a garriſon of Janizaries. Here the Turkiſh language firſt becomes general. The chief commerce is leather and raw hides; ſkins of goats are dyed red and yellow, into what is called Turkey leather. The houſes are built of ſtone, which is very cheap; there are five principal moſques; through ſome of the ſtreets devolve ſtreams of water, and the air is ſalubrious. On the South ſide is a large burying ground, which at a diſtance ſeems an extenſive ſuburb. On the North is the caſtle, apparently coëval with that of Aleppo, built on an artificial elevation. The city however is entirely commanded from the adjacent hills. It is governed by a *Mitſellim*, appointed by the executive power at Conſtantinople. The Janizaries and Sherifs are here as riotous as at Aleppo. Staple commodities are, the leather above mentioned, cottons for their own uſe, and various-coloured woollens, of which jackets are made, and ſent to other parts. It alſo produces *dips*, a confection made of the grounds of wine and almonds.

After travelling for ſeveral days, aſcended Mount Taurus, now called *Kurún*. The aſcent and deſcent occupied three days. This is a chain of high rocky mountains, running from Eaſt to Weſt, the inhabitants are chiefly Kûrds; and the Turcomans retire here in the ſummer from the plain of Antioch, as before mentioned. Many thouſand acres abound with cedars of great ſize and age; ſavines and junipers cover ſome of the brows. The cedars throw around a delicious odour. Some of our company, when they wiſhed to warm themſelves, the air being cold to exceſs, would ſet fire to the dead trees by kindling a

little dry graſs, which would inſtantly ſeize the branches, and ſoon conſumed the whole tree. The baſes of the mountains generally conſiſt of tufa. Moſt of the hills are divided by rapid rivulets of the pureſt water.

On commencing the aſcent of Mount Taurus, obſerved ſeveral roads leading to the right; one of them conducts to the copper mines of Tokat, which are very rich, and yield a conſiderable revenue to the emperor.

After deſcending Mount Taurus, arrived in the extenſive plain of Boſtân, which conſiſts of fertile ſoil, is watered by the river formerly called *Sarus*, and ſurrounded with mountains.

Boſtân is a town rather of ſmall ſize, and preſenting nothing memorable. Here I firſt obſerved little two-wheeled carts, drawn by two oxen. The wheels are ſolid, and the axle turns with them, ſo that their progreſs is ſufficiently vociferous. Market poor. The inhabitants, like thoſe of Anatolia in general, form a ſtriking contraſt to the more poliſhed natives of Syria. They inſpected us with ſtupid curioſity, and without the uſual tokens of ſalutation practiſed by the Arabs. The common dreſs a ſhort jacket and fringed turban. The women here are of fair florid complexion, and wear on their heads broad flat pieces of metal, to ſhelter their faces from the ſun and rain. Theſe reſemble common eating plates, and are faſtened with ſtrings under the chin; the rich have them of ſilver, others are copper. Their perſons and motions are uncouth and deſtitute of

of the laſcivious mincing, the *motus Ionici*, of the Egyptian and Syrian women.

From Boſtân to Kaiſarîa the country is plain, but ill cultivated and thinly inhabited. Near the city there are however ſeveral productive fields, and watered by the river *Yermok*. This river we had paſſed a day's journey from Kaiſarîa, running to the South. Near that city the Lombardy poplar again appears in abundance.

Kaiſarîa is diſtinguiſhed at a diſtance by two remarkable hills, one of them lofty, and at this time covered with ſnow. This is Weſt of the town. The other, which is to the South, is round and iſolated, but not ſo high. The town is on the ſouth ſide of a fertile plain, well watered by the *Yermòk* and ſome rills, and contains a good number of inhabitants. They are now ploughing. In entering the town I obſerved numbers of the ſhaggy, ſtrong, and large camels, which are bred by the Turcomans. The black buffaloe, like that of Egypt, is very common here. Kaiſarîa is governed by a *Mitſellim*, who is appointed from Conſtantinople. The city belongs to the Reis Effendi. It is ſurrounded by walls, now in bad repair. Great quantities of timber are brought here from the mountains, and tranſported to various quarters.

Angora is eight days' journey nearly North-weſt from Kaiſarîa. On the fourth day paſſed a plain, watered or rather inundated by the river *Tamm*. On the eighth day paſſed a bridge,

bridge, over a rapid but apparently ſhallow river, one of the branches of the Halys, at a ſpot where it makes its appearance from betwixt abrupt rocks. Route variegated with hills, but on the whole rather plain.

Reached Angora on the 22d of November, two hours before ſun-ſet. This city is viſible at ſome diſtance, being in a lofty ſituation. It has a ſtriking and agreeable appearance. It is ſituated on a ſmall river. The caſtle is very antient, and in former times may have appeared impregnable, being raiſed on a high perpendicular rock. There is a chain of outworks to a conſiderable extent, occupying all the high ground.

The city has been ſurrounded by a ſubſtantial wall, in ſome places apparently double. Marks of a ditch alſo are viſible. I paſſed three gates, and was told there were three or four more. Fragments of Greek inſcriptions may be obſerved on two of the gates. On the North-weſt are ſaid to be remains of an amphitheatre, which circumſtances prevented me from viſiting.

In the city are the ruins of a magnificent *Curia*, erected in the time of Auguſtus. The architecture is Corinthian, and parts of the inſcriptions are well preſerved, complimentary to that emperor.

The ſtones which form the walls are durable, and of an excellent quality. The city muſt have been ſtrong, being commanded by no adjacent height. Market well ſupplied, eſpecially with

with honey and excellent bread. The people are the moſt poliſhed I have yet ſeen in Anatolia.

The trade is chiefly in yarn, of which our ſhalloons are made, and their own manufacture of Angora ſtuffs. Of the latter I am told they make yearly from fifteen to twenty thouſand pieces, of thirty Stambûl pikes each, or nearly twenty-two yards. The breed of goats they ſay is on the decline. There is however a great extent of country which is capable of ſupplying food to their flocks; ſo that the number might be eaſily augmented. Each goat produces on an average from two to three hundred drams annually. The hair is taken from the whole body, and not the belly alone. They are ſhorn once a year, the ſheep twice. The wool of the latter is particularly fine and long. Of the goats' hair they have, it is reported, made ſhawls here, equal in quality to the Kaſhmirian, and as wide. They coſt the maker one hundred piaſters a-piece; but the manufacturers were unable to work flowers in them. They have alſo made good cloth; but the fabric was abandoned for want of encouragement. A ſpecial regulation conſtrains them to work the ſhalloons with double thread, otherwiſe they might be made much finer. The beſt of the Angora ſtuffs, worked by the piece, ſtands the manufacturer in about ſeventy *paras* the pike, or two thouſand (= 3l. 10s. or 3l. 15s.) the piece. I ſhould obſerve that in the manufacture of camlets no wool is uſed. Wax is exported, and in this part of Anatolia are cultivated large quantities of *opium*.

The

The Angora cats are confined to the ſame diſtrict with the goats. The ſoil is a fine red marl; but there is no peculiarity ſo ſtriking in the ſite, ſoil, or air, as to offer any probable induction concerning the origin of thoſe two remarkable breeds of animals, ſo diſſimilar from thoſe of other regions of the Eaſt.

Angora is one of the neateſt cities I have yet viſited. The ſtreets are paved with large granite, but without foot-paths. Wax is produced in the neighbourhood, to the value of two thouſand piaſters a year; one fourth of which quantity is generally conſumed in the city itſelf. It is ſurrounded by mountains, but there are numerous gardens near it, producing much fruit, eſpecially excellent pears, which are ſent for preſents to Conſtantinople. The eſculent plants barely ſuffice for the city, and the corn is brought from other places, the land being employed moſt profitably in the paſturage of the goats.

On the 16th of November 1797 proceeded towards Iſmît or Nikmid, the antient Nicomedia, a maritime town, diſtant ten days. On the firſt day of our route ſaw the river of Angora running north through the plain. Two days after met fifty camels laden with fuller's earth for the manufacturers of Angora. The 30th of November obſerved in the ſide of a hill a moſt beautiful appearance of ſtrata, to the number of nine or ten in the breadth of eight feet, the wideſt of them grey chalky ſtone, then a wide one of red earth, or marl, then narrow ones of red earth and chalk alternately, each about four inches wide; ſurface gravel.

December

December 7th, ſet out from Koſtabec three hours before ſun-riſe, and did not reach Tourbali till about one in the afternoon. The general face of the country is a rocky foreſt of pines and oaks. We kept moſtly in the valley, till half paſt nine in the evening, when we aſcended a very high mountain, which we alſo in part deſcended before we reached Tourbali. Several ſmall ſtreams deſcend both to the North and the South; one in particular, forming the river that runs by Angora. This part of Mount Olympus muſt in courſe be very high.

I found grapes in almoſt all the towns, after leaving Angora, but thoſe of Teracli were the beſt I had ſeen ſince leaving Damaſcus; they are white, and of a fine flavour, and ſome of them of very large ſize.

December 5th, after paſſing Yeywa, came to a long well-built bridge over the conſiderable and rapid river, which diſembogues into the Black ſea, called *Sakaria:* a long bridge leads over the marſhy lands to *Iſmît*, a large town, extended in length, built on the ſide of a hill to the eaſt of the plain. The mountains near it are lofty, and become viſible long before one arrives there. Iſmît is paved, but dirty, and built of wood. Moſt of the houſes have a garden attached to them. The khan is neat, but not very large—Few remains of antiquity. A great number of Greeks reſides here.

On the 7th left Iſmît, and after paſſing along the ſhore to Scutari, where we arrived in the morning of the 9th, proceeded immediately to Conſtantinople.

Some general remarks ariſe concerning Anatolia, formerly Aſia Minor. The parts through which we paſſed have more of the wild and romantic* than of the cultivated aſpect; ſoil very various, but a deep clay is the moſt prevailing. Wheat and barley, and the yellow durra, *Holcus Arundinaceus*, form the chief, if not only products of agriculture. The whole is pervaded by hordes of Kurds and Turcomans. Numerous mendicants. The little ſecurity there is ariſes from the ſuperior ferocity of a few Paſhas, which allows of no robbery ſave their own. The depopulation is gradual, conſtant, and infallible, and indubitably ariſes from the extreme badneſs of the government, than which nothing more wretched can well be conceived.

* Throughout Syria and Anatolia is eſtabliſhed a kind of tolls called *ghafar*, demanded under pretence of keeping up the roads, and freeing them from robbers. A fixed ſum is exacted from all Chriſtians; and even an European, though furniſhed with a travelling firman, often finds it difficult to avoid paying them. Mohammedans pay what they pleaſe, or even nothing.

In Syria theſe tolls are of no apparent uſe; the demand is ſomewhat conſiderable, the roads are not repaired, and there is no defence but immemorial cuſtom. In Anatolia, where there are woods, ſome reſponſibility is attached to the office of toll-gatherer, in caſe a traveller is robbed; and the ſum paid is more reaſonable.

CHAP. XXVIII.

Obſervations at Conſtantinople—Paſwân Oglo—Character of the preſent Sultan—State of learning—Public libraries—Turkiſh taſte—Coals—Greek printing-houſe—Navy—Return to England.

WHEN I arrived at Conſtantinople there was a conſiderable alarm raiſed by the progreſs of the arms of *Paſwân Oglo*, Paſha of Wîddîn. Originally Aga of that city, that is, chief of the Janizaries and commandant, he formed a powerful oppoſition to the Paſha, conſiſting of many rich and eminent inhabitants, who were diſſatisfied with the Paſha's conduct. By numerous intrigues and diſputes the latter was gradually deprived of his authority, and Paſwân Oglo uſurped his place. After the laſt Ruſſian war, the Porte being much in want of money, had recourſe to new and unpopular meaſures of finance. Taxes were for the firſt time impoſed on articles of conſumption, as grain and wine. Paſwân availed himſelf of the diſcontents occaſioned by theſe impoſitions, and as his power increaſed boaſted that he would correct ſuch abuſes.

The Porte, following its uſual policy of rewarding where it cannot puniſh, of decorating the head which it wiſhes to ſtrike

off, confirmed Paſwân in the Paſhalik. His military force at firſt did not exceed four or five thouſand, but, by the influx of the diſcontented, was now ſwelled to fifteen thouſand or more, of enthuſiaſtic and determined followers. Moſt of them conſiſted of the Janizaries on that ſide of Romélia, who were extremely diſſatisfied at having paſſed unrewarded after the brilliant actions they had performed againſt the Auſtrian arms, and at the encouragement given to the recently eſtabliſhed corps of Fuſileers, an innovation which ſtung their ancient prejudices.

The Aga of the Janizaries at Conſtantinople, being conſulted on the ſuppreſſion of the rebellion, gave his opinion, that there was danger leſt the Janizaries ſhould go over to their brethren. The Diwân aſſembled in great perplexity, all were irreſolute, till the Capitan-paſha, Huſſein, ſaid, "Nothing can be more eaſy than to cruſh this rebel." The members inſtantly retorted, that if it were ſo eaſy, why not undertake that duty himſelf. Huſſein exclaimed, "Only give me the means, and I pledge myſelf to conduct them!" He was in conſequence appointed, and abundant ſupplies of men and money were aſſigned. Inſtead of Janizaries, the Timariots or feudal troops of Aſia were ſummoned. Before I left Turkey a ſlight ſkirmiſh had taken place. The troops which marched againſt Wîddîn were computed at one hundred and fifty thouſand. Paſwân Oglo, unable to meet ſuch a multitude in the field, was contented to defend Wîddîn. His ſucceſs and further progreſs are ſufficiently known.

A new inſtitution had been recently ordained by the reigning Sultan. Perceiving that his troops had been unable to oppoſe thoſe

thoſe of Ruſſia, he had, with the aſſiſtance of the French, who ſupplied non-commiſſioned officers to inſtruct them, founded a regular corps of infantry, conſiſting of about one thouſand. They were clothed in a tighter dreſs, and their arms* ſupplied by government. The French have alſo aſſiſted the Turks in caſting a great number of braſs field-pieces and battering cannon; nor are they without ſome flying artillery.

The preſent Sultan is not deficient in diſcernment, or warm wiſhes to promote the happineſs of his people; but through the uſual imperfection of his education, he is the ſlave of his own impetuoſity, and a ſtranger to the receſſes of the human heart. His motives are generally right, but the means, oppoſed by popular prejudices, are often ineffectual.

Sultan Selim, after correcting the police of the capital, turned his beneficent views to the encouragement of learning among his ſubjects. He has revived the mathematical ſchool, in which, however, ſmall progreſs had been made; his ignorance of the world leading him to think that his orders can form minds, and that a penſion confers capacity. He has reſtored the printing office, and a new Arabic type was caſting by an ingenious Armenian. But whether the improvement of the type may contribute to the diffuſion of ſolid knowlege among the Turks, may fairly be queſtioned. The firſt book ordered to be printed was a Perſian dictionary. An engraver on copper is alſo ſettled here, the ſubjects are the armillary ſphere, ſome plans of fortification, the box-compaſs, and the like.

* Muſket and bayonet.

The

The Turks are remarkable for half-meaſures. In the mathematical and marine ſchool, a ſubſtantial and commodious building, they are furniſhed with every thing—except inſtruments and books; the claſs ſmall or none; but the end of the inſtitution is conſidered as completely anſwered, as there are profeſſors who meet and ſmoke their pipes together.

There are ſeveral *Kuttub-chans*, or public libraries, among which the principal are thoſe of St. Sophia and the Solimanié Jamaſy; but none ſo elegant as that built by Raghib Paſha, formerly Grand Wizîr. The magnificent inſtitutions of this great man being envied by the Sultan of the day, his head was the forfeit of his virtues. This library is an inſulated building, in the middle of a ſquare court, conſiſting entirely of marble, and very neat and convenient. A large tomb, decorated with gilt braſs, in which Raſhib Paſha is buried, forms the centre of the library. Around are numerous books, on all ſubjects, chiefly as uſual theology; convenient ſeats and elegant carpets and cuſhions for the readers. A librarian conſtantly attends. The light is well diſpoſed, and the place perfectly quiet; ſo that I have no where ſeen a building or inſtitution more complete of the kind. The apartment is raiſed above the ground by ſeven or eight eaſy ſteps. Fronting the ſtreet there is a ſchool, founded by the ſame Paſha. It is a convenient room, of thirty-five feet long and proportionate width, where about an hundred boys are taught to read and write, and the more ſimple part of their theology. There is only one claſs, which attends every day for two hours in the morning and two in the afternoon.

I met

I met with a Mohammedan, a native of *Balk*, who underſtood the firſt ſix books of Euclid. A young Engliſhman, who has embraced Iſlamiſm, and is lately eſtabliſhed at Conſtantinople, had tranſlated Euclid into Turkiſh, and publiſhed an aſtronomical ephemeris. Having received ſome encouragement, he was proceeding to read lectures on mathematical ſubjects. Many ſcribes are found here who write elegantly and correctly.

The national taſte does not ſeem rapidly to improve. One of the Sultanas, ſiſters of the monarch, has not long ſince built a villa on the Boſphorus, half in the European ſtyle, half in the Chineſe.

There is a conſiderable market for books, containing many ſhops, well ſupplied.

Strata of coals are found at about four hours diſtance on the European ſide. An officer in the ſervice of the Porte informed me that he had at firſt obtained the excluſive right of working them. He ſent them to the Crimea. Since that time better coals having been found in that country, and the right of working them having been ſoon afterwards taken from him, the mine was neglected, and then diſcontinued. It was difficult to work on account of the ſandy ſoil which fell in. He ſaid he could ſell them at Conſtantinople for a para the oke.

Went to a Greek printing-houſe conducted by an Armenian. They were printing a ſmall exhortation in the Greek language, written

written by Anthimus, Patriarch of Jeruſalem, againſt the prevailing tenets of Deiſm and Atheiſm. They throw off about a thouſand ſheets a day.

The navy has of late been greatly improved by Le Brun and other French ſhip-builders. On the 2d of April 1798 there were eight ſhips of war at anchor in the Boſphorus; three ſeventy-fours, four fifties, one forty. The whole navy amounts to fifteen ſhips, fit for ſervice, and of conſiderable force.

The Turkiſh women, in fine weather, ape the European cuſtom of taking the air in their carriages, in a great ſquare; but they are concealed in ſmall latticed waggons, and veiled. They thus loſe the beſt part of the diſplay, "the mighty pleaſure of being ſeen."

I ſhall cloſe my remarks on Conſtantinople with obſerving, that the country between it and Adrianople is completely plain, and that the capital is, on the land ſide, incapable of any defence againſt a victorious army. The uncertainty of the winds and channels join with the forts to defend the other ſide from any ſudden aſſault.

Proceeding through Wallachia to Vienna, Prague, Dreſden, Leipſic, Potſdam, Berlin, and Hamburg, I arrived in London on the 16th of September, 1798, after an abſence of nearly ſeven years.

CHAP. XXIX.

Comparative view of life and happineſs in the Eaſt and in Europe.

——— *Et qui plus eſt, il me ſemble que je n'ay rencontré guere de manieres, qui ne vaillent les noſtres.* MONTAIGNE.

THE great contraſt which is obſervable between the manners and perſonal character of the Orientals and Europeans, inſenſibly leads to a compariſon of its reſult in ſociety. The character of every nation merits the attention of the philoſopher; and the leſs that nation reſembles ourſelves, the more its diſtinguiſhing features require our inveſtigation.

While vanity inſtigates us to claim an undiſputed ſuperiority, experience often compels us to doubt the validity of the ſentence on which we inſiſt. We are fearful of being reduced to acknowlege, that the labour, the thought, the agitation which have place among us, often augment not the happineſs of the individual, and are of doubtful utility to the collective body. It is not however deſigned to inſiſt on any ſuch conceſſion;

and only a few conſiderations ſhall be offered in the order that they ariſe.

——Animo ſatis hæc veſtigia parva ſagaci
Sunt, per quæ poſſis cognoſcere cætera tutè.
LUCRETIUS.

Impatience, activity, and ſanguine hope, are habits of an European. By education his imagination is exalted and his ideas are multiplied. By reading, and frequent intercourſe with foreigners, he is enabled to preſent to himſelf the ſtate of diſtant times and remote nations. Their knowlege, their arts, their pleaſures become familiar to him; and, from a fixed principle of the human mind, the lively idea of all theſe advantages generates the hope of appropriating them. His firſt attempt is haply crowned with ſucceſs, and he is thus ſtimulated to farther effort: but as the bounds fixed to his attainments are removed the farther he advances, and improvement is infinite, his ultimate diſappointment is inevitable, and it is felt with a poignancy proportioned to the confidence of his firſt hopes.

The habits of the Oriental, on the contrary, are indolence, gravity, patience. His ideas are few in number; and his ſentiments in courſe equally rare. They are, however, generally correct, ſpringing from the objects around him, and for the moſt part limited to thoſe objects.

A chief cauſe of this contraſt, muſt be the mode of education in each community. Education ſhould be the art of forming man

man on the principles of nature; by due attention to her unerring progreſs, no advantage of life can remain unimproved, and no duty can be miſunderſtood. But in no nation with whoſe hiſtory we are acquainted, has ſuch a ſyſtem been eſtabliſhed. Almoſt every one forms its diſciples on the narrow views of that community, and nature is diſtorted and paraliſed by authority.

The leading fault of education in the various parts of the Turkiſh empire, originates in the prevailing ſuperſtition. Whereever this does not operate, the practice is ſufficiently rational.

The children of the Arabs early attain the character of manhood. A grave demeanour, fortitude in ſuffering, reſpect for age, filial affection, contempt for frivolous amuſements, frugality, temperance, hoſpitality, are taught in the eaſieſt and moſt effectual manner—by example; and where there is leaſt probability of counter-inſtruction—in the houſe of the father.

They are early taken out of the hands of women, and ſent to ſtudy the Korân; an employment which indeed has only the negative advantage of ſaving a portion of their time from poſitive idleneſs. As they advance towards maturity, little coercion is employed, but no incitement is adminiſtered to error. The father gradually accuſtoms himſelf to treat his ſon on the footing of an equal; who, on the other hand, ſeldom forgets the reſpect which is not imperiouſly exacted.

The dreſs of children is free from ligatures, their diet ſimple, and they are accuſtomed to variations of ſeaſon, and enured to fatigue. Theſe are a part of the advantages of Oriental education. Among its more ſerious inconveniences may be enumerated, an exceſſive credulity, the offspring of profound ignorance, and a keenneſs bordering on diſhoneſty and falſhood. It is not eaſy to gain knowlege which is not ſought. The boy reſpects his father, and the ſummit of his ambition is to imitate his ſire. The parent is guided chiefly by the reflection, how far he may extend his purſuit of gain with impunity; of courſe a very refined morality is not to be expected from the ſon. Happineſs once confined to the ſmall circle of a family, little anxiety remains for the world at large. Hence the faintneſs of the conception of a community, and the duties ariſing from it.

In Europe, education is the art of moulding the ſoul to the times; and the preceptor is commonly ſucceſsful in conveying the inſtruction, of which experience has taught him the advantage, and which he is no ſtranger to the mode of applying. Advancement is the object; and to obtain it activity is required. This end is gained; but in the art of directing the powers of his mind to the attainment of his own happineſs, or to the public utility, or of preſerving his body ſane and vigorous, the man remains ſtill a child; and thus the true object of education is fruſtrated. We have on this head then, it would ſeem, no great reaſon to boaſt our ſuperiority.

The

The diſtinctive character of a nation is not to be ſought in great cities. The manners of theſe reciprocally approximate. In that part of Egypt where the character of women is unſophiſticated by mixture, however ſtrong their paſſions, they are not unchaſte. This perhaps proceeds more from the influence of public opinion, than the ſanctions of municipal law.

Among the people, as they are to take part in domeſtic duties, their education is bounded by the uſeful. Among the opulent it extends to the ornamental, and many females in Kahira are taught to read and write. Inſtead of complaining of their ſecluſion as an injury, they may ſometimes be obſerved tenacious of it as a mark of reſpect. That ſecluſion, though originating in the real or ſuppoſed licentiouſneſs of the ſex, is, at this time, far from being the effect of individual jealouſy, but by long adoption, become a part of bien-ſéance. "I conſented to become your wife," ſaid a woman to her huſband, in my hearing, "that I might be veiled or private, *maſturé*, and remain tranquil in my family; not to be ſent to the market, to meet the eyes of *chalk-illah*, all the world."

This ſecluſion of women has an important effect in ſociety; and the Orientals are accordingly, as has often been remarked, in a great degree ſtrangers to the paſſion of *love*. It is thought indecent in company to ſpeak much of women, and no man would venture to declare, that he had a preference for a particular woman, or intended to marry her.

Social

Social intercourſe is thus rendered leſs vivacious and amuſing, but numberleſs inquietudes are avoided. They who affirm, however, that nothing is ſought from women, among the people of the Eaſt, but ſenſual gratification, ſeem to err. Why ſhould a man, by having ſeveral women, neceſſarily become inſenſible to what is amiable or eſtimable in any individual among them? Or is individual character rendered abſolutely indiſtinct by their being aſſociated together?

They are equally in error who aſſert, that women in the Eaſt are ſlaves. Perhaps it might correctly be ſaid that they are treated as children; but, ſuppoſing this to be true, do not tenderneſs and affection operate towards children?

They hold not the ſame rank as in Europe; and if they did, the intrigues carried on in the *harem*, would render their huſbands and themſelves miſerable. In their preſent ſtate, accidents of this kind are not without ill effects, but, in general, ſerve rather to miniſter a cauſe of diverſion, than to produce any very ſerious evil. Of courſe they give much leſs diſturbance than in Europe.

The ſpirit of Chivalry, foſtered by the Cruſades, changed, in the heated imagination of the youthful hero, the lovely object of his deſires, into a deity that was to be adored. The viſible nature of the divinity fanned the flame of devotion. Whether the fair benignly ſmiled, or ſcornfully averted her countenance from the humble votary, her perfections were equally the ſubject of his eulogies, and her will of his propitiation.

tion. But all his ſervices were ſublimely diſintereſted, and were to remain without hope of remuneration, till giants ſhould be immolated to her perfections, and widows and orphans chaunt forth in her preſence the praiſes of their generous deliverer.

Theſe chaſte amours, in which all was elevated, and all exquiſitely unnatural, according to modern ideas, were yet the foundation of the rank women hold in modern Europe. This ſyſtem, forced and contrary to nature, could not long have place, and perhaps the ſex itſelf grew ſatiated with the frigid adulation of diſtant votaries, however flattering to its vanity. A more licentious gallantry then took place, and the charm was quickly diſſolved. The intercourſe between the ſexes being at length reduced to the ſimple gratification of the ſenſual deſire, ſociety was almoſt in the ſame ſtate in the Weſt, as in the Eaſt, at the period when the ſecluſion of females firſt took place.

But the Europeans adopted a different plan. They either deſpiſed the ſecurity of bolts and bars as ineffectual, or too much of their former reſpect yet remained to allow the attempt. The ſex at length wearied, but not ſatiated with ſimple ſenſuality, was governed in the choice of its indulgences by caprice; and the men were ſtudiouſly employed to attract the æillades of their miſtreſſes, and to chain this fickle ſentiment, by varied foppery and grimace. Hence the romantic tales of our novels, hence the inconſequential conduct of their heroes, and hence the agitations of our ſocieties, at which the Orientals would ſmile.

It is not ſaid, that the miſeries and violent diſſenſions which exiſt in families, reſult from the rank females hold in European ſociety. Eternal litigations, and all the confuſion of ſevere laws and looſe morals are not attributed to that cauſe. It is only hinted that theſe evils are coëtaneous with that ſtate of ſociety, and that the pure inſtitution of matrimony may be enforced by the commanding voice of religion, and ſanctioned by municipal law, yet thoſe evils may remain without a remedy.

The young of each ſex are, in Europe, brought together, and taught to attach themſelves to each other: but interdicted from uniting, unleſs equal in rank, fortune, &c. Paſſion however is ſtrongeſt at an early age, when the reaſon which ſhould guide it is weakeſt. But the public inſtitutions eternize the puniſhment of a momentary folly. Parental authority, at other times, interferes, and pretending only ſolicitude for the child's happineſs, renders both the parent and the offspring miſerable.

The huſband is vain of exhibiting in public his admired bride. From familiarities with a variety of men which, by being public, are authorized, ſhe is induced to try them in private. The man becomes unhappy and ridiculous, the wife diſgraced, and the lover impoveriſhed. Little or nothing of this is known in the Eaſt.

Another ſtriking diſſimilitude between the Europeans and Orientals is obſervable in the number and quality of their reſpective

reſpective laws, and the adminiſtration of public juſtice. Though a multitude of commentaries has been written on the ſimple maxims contained in the Korân, applying them to the particular caſes which occur in ſociety, the whole falls far ſhort, in point of extent, of the moſt ſimple ſyſtems of juriſprudence with which we are acquainted. The ſingle circumſtance of each man being advocate in his own cauſe, contracts all judicial proceedings to a ſmall compaſs, and, whether juſtly or unjuſtly, all legal diſputes are ſpeedily terminated. So that no man can bequeath to his family the inheritance of judicial ruin.

It will no doubt be thought, that the corrupt character of judges, and the ſale of their decrees, are evils for which no advantages can compenſate; and here, at leaſt, it may be urged, that in Europe the adminiſtration of juſtice is more equal, and the right is not generally to be ſhaken by a bribe.

On the other hand, whatever may be the integrity of the judges in their deciſions, the length and delay of the proceedings is ſufficient to re-produce all the evils which are thought to be obviated by the abſence of judicial corruption. If one of the parties be poor and the other rich, the latter commonly has the option of ruining the former by throwing impediments in the way of a deciſion; and it is of little importance to a man to know that he is ultimately victorious, when his property is already conſumed, ere the cauſe draw near its termination.

But independently of the immenſe expenſe of a proceſs in moſt countries of Europe, the anxiety and ſuſpenſe while it is depending, tend to leſſen the happineſs of ſociety, and are, by their frequency, ſerious evils.

Domeſtic manners furniſh a more minute, but not unimportant contraſt. In receiving ſtrangers at his houſe and when they leave it, the Oriental teſtifies no great emotion. The viſitor is welcomed rather by actions than words. An Arab or Turk having once accorded protection, which he does with a kind of diſtance and hauteur, never afterwards withdraws it, and his word may be relied on. In viſiting, as is well known, the common but abſurd practice, which obtains among ourſelves, of urging thoſe to ſtay longer, of whoſe company one is already tired, is obviated by the ſimple uſe of a little ſcented wood in a cenſer.

In their communications every thing tends rather to tranquillize the mind, than to excite the paſſions. The quarrels of the mere mob, indeed, evaporate in idle vociferation; but among perſons of any breeding, the voice is ſcarcely ever raiſed above its ordinary tone.

The greateſt number of menials in a family (and in the Eaſt they are very numerous) occaſions no confuſion. All is conducted in ſilence and order. All ſuch directions as are in the common routine of affairs, are given by ſigns, and are inſtantly underſtood; not from pride, or as implying the vaſt diſtance between

between maſter and ſervant, but principally to avoid all *equivoque*, when perſons of various deſcriptions are preſent, and, by making ſecreſy a uniform habit, to avoid all ſuſpicion from the adoption of myſtery in giving orders before company, when any thing is to be ſaid which it is not intended that company ſhould hear.

The ingenuity of man in contriving his own unhappineſs, is in no part of the world more conſpicuous than in Europe. Our mutual intercourſe is ſo beſet with forms, that it becomes doubtful whether it be a good or an evil; and the individual, not unfrequently, leaves a company diſſatisfied that he ever entered into it. Hence a continued deſire of changing place and forming new acquaintance.

Whenever a number of perſons meet together, eating and drinking ſeem to be a neceſſary bond of union; and they often do not ſeparate without that kind of feſtivity which impairs the health of each, and creates diſſenſions, as it were, by its mechanical operation. The ſole benefit which reſults from the ſocial meals of the Arabs, is to us entirely unknown.—No man thinks himſelf incapacitated from injuring his neighbour, in conſequence of having divided with him a loaf of bread, and a little ſalt, at the convivial board.

In the Eaſt ſocial intercourſe is leſs artificial, and leſs hampered with rules. It is maintained with more complacency, and relinquiſhed, not without hope of renewal. We too have now indeed abandoned a part of its more inconvenient formali-

ties; but ſome of its oppreſſive and deſpotic laws continue unaltered. The exterior may be changed; but the ſubſtance is identical.

In the Eaſt, they who are guilty of exceſs in drinking bury their inebriation in the gloom of their cloſet. By this, preſent diſturbance, and future ill example are equally obviated, whatever may be the ill conſequence to the wretched victim of intemperance. Of exceſs in eating there are few examples; for their longeſt meals, even when a ſeries of diſhes is preſented, as at the tables of a Paſha or a Bey, are terminated in a few minutes. The moderation and temperance of diet indeed throughout the Eaſt are matters of high praiſe; and, whether virtues of climate, habit, or reflection, merit imitation among ourſelves. The reward is preſent, uninterrupted health and tranquillity of mind.

If the multitude of wants conſtitute human inquietude, it muſt be remembered how much of what to us is indiſpenſable is, to them, as if it had never been.

With them ſociety is rendered tranquil and eaſy by mutual forbearance; with us it is vexed with the neceſſity of mutual adulation.—In the one region each man ſets a faſhion to himſelf, in the other all the conſtituent parts are wearied with ſerving an idol that the collective body alone has ſet up. Each ſtands bareheaded from reſpect to the other, when both might remain covered without inconvenience to either.

Politeneſs

Politeneſs is, with the one, an eaſy compliance, with which all are ſatisfied; with the other, it is a difficult effort, from the practice and the experience of which the parties mutually retire diſcontented.

The faſhions to which we are ſlaves, are indeed many of them ſo little founded in reaſon, that one is ſometimes diſpoſed to conſider them as imagined by the indolent and reſtleſs, to occupy the thoughts and time of thoſe who have no better employment; or invented, like certain dogmas, to ſhew the merit of implicit credence. A certain dreſs is to be worn, a certain eſtabliſhment kept up, under pain of indelible ignominy; and the man whoſe circumſtances diſable him from complying with this terrific mandate, with timid irreſolution hides his head.

See the European in converſation, even among his equals, he is not ſo ſolicitous to expreſs ſuch thoughts as riſe in his mind, as to find ſome employment for his tongue. It is not to give utterance to what naturally occurs, but that converſation may be *kept up*, that all are anxious. Garrulities, and miſconceptions are civilly uttered for arguments; and the abortions of fancy and caprice, hold the place of the ſane offspring of judgment and reflection. Yet we laugh at them for uſing ſhort and few phraſes, (*phraſes courtes et rares*, as Volney deſcribes them,) when they have nothing to ſay!

It is with them however neither ridiculous nor irkſome to be ſilent. They go into company to be diverted, not to labour, and

and they eſteem effort in converſation a vain toil. The raillery and repartee of the Occidentals is, among them, ſupplied (it muſt be allowed very inadequately) by the *Meddahs*, ſtory-tellers, and profeſſed jokers.

Human life in the Eaſt is expoſed to a variety of caſualties. Peſtilence, famine, tyranny, all conſpire to diminiſh its ſecurity. It is natural to ſet a ſmaller value on any advantage, in proportion to the facility of privation. Hence the Orientals are not much diſturbed at the thoughts of death, but reſign life without a ſigh. The mind is tortured when the bloſſoms of hope are ſuddenly torn from it; but their gradual decay is not incompatible with a kind of tranquillity.

The European, more diſſatisfied with the preſent, and only ſupported by the hope of what is to come, attached beyond meaſure to the advantages which his anxieties have been prolonged to acquire, has already, even at an early age, fixed to himſelf a period, ſhort of which he thinks it *hard and unjuſt* to be deprived of life.

Concerning paſt events the fataliſt is conſoled by reflecting, that nothing he could have done would have altered the immutable order of things, and that his efforts before would have been as vain as his regret now is. This idea, indeed, is perhaps not deſtitute of ill effects, but it ſurely produces ſome good. If, by perſuading them that the evils which they ſuffer are unavoidable, it prevent them from endeavouring to avoid them,

it

it alſo prevents their repining at what muſt at all events be endured as the immutable law of the univerſe.

The European attributing more power to volition, aſcribes to his own want of judgment or energy the reſult of whatever terminates unfavourably. Thus a part of his life is occupied by ſelf-accuſation, which, however, enſures no amelioration for the future.

In the Eaſt, if age be reſpected, it is reſpected, in part at leaſt, from the decorous behaviour of the aged. In Europe, if it be rendered ridiculous, it is ſo too often, by a vain effort to perpetuate the character and manners of youth.

The commanding influence of a ſyſtem ſo flattering to the pride of its profeſſors, and operating ſo powerfully on their hopes and fears as Mohammediſm, aided by the dread of preſent ſuffering, has ſo far counteracted the ſtrong impulſe of avarice, that *gaming* is in a great degree baniſhed from ſociety in the Eaſt. All the evils and inconveniences therefore of that practice, ſo ſeverely felt thoughout Europe, are almoſt unknown in the Turkiſh empire.

If activity and a careful proviſion for the future, and that each ſhould contribute his efforts to the good of the whole, be neceſſary to conſtitute the happineſs of a people, how happens it that the Orientals, among whom theſe requiſites are wanting, ſhould yet be happy?

The

The ſyſtem of morals contained in the writings of the Orientals, is at once ſublime without being impracticable, and levelled to the uſe of mankind, without being looſe or low. Yet it is uſual with us to talk of their brutal ſtupidity! But this ſyſtem is not practiſed among them—and is the Chriſtian ſyſtem of morals practiſed among Chriſtian nations?

The Arabian and Perſian hiſtories and romances abound with traits of magnanimity, of generoſity, juſtice, and courage, no way inferior to, but in ſome inſtances exceeding thoſe of other nations. The Greeks and ourſelves have indeed ſtigmatiſed them with the name of barbarians; but impartial inquiry proves that they are ſuſceptible of all that is admired in a poliſhed people; that crimes are treated among them as among other nations, and that though their paſſions may be expreſſed in a different way, they have always the ſame ſource and the ſame object.

No man who reflects on his paſt enjoyments and ſufferings can doubt but that the latter, by their intenſeneſs, duration, and frequency, have been decidedly predominant.

To render them more equal, that is, to be leſs miſerable, or to make life tolerable, either the number of pleaſures muſt be augmented, according to the ſyſtem of the Epicureans, or that of pains muſt be diminiſhed, according to that of the Stoics. The Orientals ſtrive to attain the one object like ourſelves, by ſenſuality; and here it is not to be conceived that they are happier than we are; but the other they gain in a much more complete

complete degree than ourſelves, and are much more exerciſed in the ſtoical ſyſtem, which ſeems the moſt effectual to the purpoſe.

The paſſions, indeed, it is ſaid, are to the mind what motion is to the body; and the abſence of either cauſes and marks, in each reſpectively, ſymptoms that may be termed morbid.

A perfect abſence of paſſion is certainly preternatural, if it may not be called impoſſible; but as our paſſions are more likely to be called into action by painful than by pleaſurable ſenſations, it ſeems little doubtful, that the mind, on which they operate moſt feebly, will remain in the moſt tranquil ſtate. This tranquillity, this abſence of pain, (for joy, however poignant, is but a tranſient gleam, a coruſcation, which paſſing, renders the obſcurity which ſucceeds it more ſenſible,) is the ſingle ſpecies of happineſs of which mankind is allowed to partake.

A man of great ſenſibility has his feelings hourly wounded by minute accidents, at which one of leſs lively ſenſations would ſmile.

Such a one is tranſported with love, and, if that love be ſucceſsful, his gratification is exquiſite. He is ſuddenly moved by compaſſion,—how refined his feeling in offering relief to diſtreſs! He ardently deſires fame,—how is he elated with the ſlighteſt praiſes! But how often is his warm affection requited with neglect, or its gratification found impoſſible? How often will his compaſſion be excited, without the means of affording re-

lief? And how much more is mankind diſpoſed to obloquy than to eulogy?

But this is not all; the ſame mind which is ſtrongly acted on by theſe paſſions will alſo have its peace diſturbed by pride, ambition, anger, jealouſy, and reſentment. The ſubjects of all theſe tormenting emotions crowd on it too cloſely to allow its complacency to be permanent. The ſunſhine of the morning will inevitably, ere night, be ſucceeded by a tempeſt.

Some ſlight omiſſion of ceremonial will offend its pride, ſome *ſordid repulſe* will check its ambition; it will flame with anger at the breaking of a jar, or pine with jealouſy at the like frailty in a miſtreſs.

Something of the ſame kind has place with regard to taſte. A man of delicate taſte feels refined enjoyment from the contemplation of a beautiful landſcape or a fine picture, or the peruſal of an elegant poem; and is equally diſguſted at the ſight of any thing deformed, diſproportioned, or unnatural in either. But, it may be ſaid, he has the option of contemplating a diſagreeable object, but not of feeling an unpleaſing ſenſation. And is it indeed ſo eaſy, in being perpetually converſant among mankind, to avoid obſerving their works? or does not the man who reads unavoidably fall on abſurdities which diſguſt him? Social man has been too long employed in counteracting nature, not to have moulded all to his dwarfiſh intellect; and the abortive efforts of imagination are numberleſs both in the arts and in letters.

Then

Then it will be ſaid, human happineſs is reduced to apathy; and the lively taſte and ardent paſſions, which have eſtabliſhed the ſuperiority of Europeans, only ſerve to diminiſh their ſum of felicity! This would be puſhing the argument too far; but each will draw his own concluſions.

The chief points of contraſt between the Europeans and Orientals being thus marked, it will be ſeen how far it may be doubted on which ſide lies the greater degree of happineſs.

APPENDIX.

No. I.

Illuſtrations of the Maps.

IN compiling the two maps which accompany this work, the writer has made uſe of his own obſervations in that part of it to which thoſe obſervations had extended. For the remainder of the information exhibited in each, he has truſted to the report of the more intelligent natives, who having frequently traverſed the neighbouring countries, might be ſuppoſed in ſome meaſure qualified to deſcribe what they had ſeen. Yet he has not ventured to lay down a ſingle poſition which had not previouſly been confirmed by the diſtinct and concordant teſtimony of at leaſt three or four individuals. Even with this caſtigation, it is unneceſſary to remark how impracticable is the taſk of approximating the bearings, from the oral teſtimony of thoſe who have no clear idea of bearings, and ſcarcely know how to diſtinguiſh the eight principal points. Almoſt equally difficult is it to give the face of a country, or an account of its productions, which the informant perhaps traverſed between ſleep and waking, or when too much occupied

pied with the ſufferings of the road, or the end he had in view, to be at leiſure to attend to its detail.

The names of places ſo obtained and poſitions ſo adjuſted, it has been thought proper to diſtinguiſh by dotted letters, with a view to denote heſitation and uncertainty. The part with which he was himſelf more particularly acquainted, or which was ſufficiently ſupported by the authority of former maps, is marked with ordinary letters. The writer's own route is pointed out by a green line, the reported routes by a ſingle engraved line, without colour.

The loſs already mentioned of a large portion of his detached papers, has effectually deprived him of the power of preſenting the chart of the route with all that exactneſs and minute detail which ought invariably to accompany all geographical reſearches. But if he have been compelled to uſe the *reſult* of his celeſtial obſervations, which alone his journal furniſhed, without the recapitulation of particulars, he has been careful to compare them with the bearings which fortunately were moſt of them preſerved, without venturing to force the latter to the former: *e. g.* the reſult of his obſervation, as he found it briefly noted, would have brought *Charjé* and *Mughes* ſeveral miles farther Eaſt; but having found the diſtance and bearings exactly accord with this poſition with reſpect to *Aſſiût*, he has preferred it to the attempt of fixing the poſition of thoſe places, by obſervation of which he was unable to give adequate proof of the accuracy.

The

The poſition of *Aſſiût* is fixed, both in latitude and longitude, by obſervation. That of *Charjé* in latitude by obſervation; in longitude, as above deſcribed. While at *Sheb*, the Writer had an opportunity of obſerving his poſition at leiſure, both in latitude and longitude. At *Selimé* he enjoyed the ſame ſatisfaction. The mountains, to the Eaſt of the road, are laid down according to their appearance to the eye of the obſerver from the villages of *Elwah*, and the route of the caravan beyond them. Their S. E. extremity, as here marked, reſts ſolely on the report of a native of *Mahas*. The diſtance from *Selimé* to the river, has been judged fully eſtabliſhed by the uniform and unvarying teſtimony of a number of Jelabs of *Dongola*, &c. who travel that route.

The latitude of *Leghéa* was variouſly obſerved, both in going and returning. Its longitude is only determined by the bearing of the road, relatively to *Bîr-el-Malha* S. and *Selimé* N. Several days conſumed at *Bîr-el-Malha*, afforded the means of determining its poſition both in latitude and longitude.

Sweini and *Zeghawa* have been placed only according to the bearing and diſtance computed from *Cobbé* and *Le Haimer*. But the two latter places are fixed without much doubt by frequent lunar obſervations, the occultations of Jupiter's ſatellites, &c.

With regard to *Cubeabéa* and *Rîl*, no more could be done than to place them according to the uniform and conſtant report of the natives. They are both places much frequented, and in

in ſo ſmall a diſtance no miſtake of importance can have ariſen.

The bearings of the road from *Cubeabéa* to *Wara*, and thence to the capital of *Bornou*, are not laid down but from numerous inquiries, and ſome labour employed in adjuſting them. That road occupies ſixty days. The poſition of the capital of Bornou varies from that which is allotted to it in the lateſt maps, but ſcrupulouſly adheres to the bearings and diſtance given. *Abu-Shareb* is from *Cobbé* nearly W. by N. *Abu-Shareb* to *Wara*, N. W. by N. From *Wara* to the capital of *Baghermi*, between W. N. W. and N. W. by W. Road winding S. From *Baghermi* to *Kottocomb*, N. by W. 2 W. From *Kottocomb* to *Bornou* nearly in the ſame direction.

Sennaar, as well as the courſe of the Nile, the coaſt of the Arabian gulf, *Maſouah*, *Gondar*, *Swakem*, &c. have the ſame poſition as in M. Rennell's map. *Sennaar* is in longitude 33° 30′ 30″. *Cobbé* being in 28° 8′, the difference between them will be 5° 2′ 30″—*Ril* cannot be more than twelve or thirteen miles E. of *Cobbé*, but *Ril* is only twenty-three days journey from *Sennaar*. There remain therefore on a direct line 4° 50′ which is about twelve and a half geometrical miles *per* day; and admitting the ſmalleſt poſſible deviation, will give fourteen miles by the road. This on ſo long a journey is much more than might be expected, and by no means accords with the route to *Bornou*, which allows only about nine miles for each day's march.—D'Anville's poſition of *Sennaar* (29° 39′) would bring it too near to *Ril*, leaving only eighty miles between

between them, or three miles and quarter *per* day. Whether the truth lie between the obſervation of Mr. Bruce and the conjecture of D'Anville, or whether the former be well eſtabliſhed, and the length of each day's march may be accounted for from the ſtraitneſs and facility of the road, ſome future occaſion muſt determine. One circumſtance would ſeem clear, viz. the diſtance between the *city Sennaar*, and the *Bahr-el-abiad*, which the repeated and unvaried teſtimonies of the natives relatively to the interval of three, or three and half days, leave no room to doubt, have hitherto been placed much too far apart.

The road from *Wara* to *Dar Kulla* exhibits a remarkable coincidence as to the number of rivers and lakes which it paſſes, with that part of Major Rennell's laſt general map of Northern Africa, which forms what he conſiders as the alluvies of that portion of the continent, though it be neither in the ſame latitude nor longitude.

Of theſe various ſtreams little deſcription was obtained. The country they flow through is ſaid to be great part of the year wet and marſhy; the heat is exceſſive, and the people remark that there is no winter. The courſe of the rivers, if rightly given, is for the moſt part from E. to W.

The river called *Bahr Miſſelad* is ſaid to be a conſiderable one. It's ſource is not deſcribed, but appears to be not far diſtant from the ſuppoſed ſite of the copper mines. Thoſe who frequent this road, ordinarily paſs two years from the time of

leaving *Wara* till their return to that place, or *Cobbé*. Of the time actually employed in the route they differ in their report, but it may be eſtimated at from 150 to 180 days; at a medium 165. *Wangara* I have never heard mentioned. Whether it may be the ſame country with ſome one of thoſe deſcribed is uncertain; but its production being gold, does not accord with any of them; that commodity not being, as far as was related to me, found in any quantity to the W. *Zamphara* is yet known to ſeveral of my informers, as a country near to *Bornou;* but no particular deſcription was given.

The dotted lines which are ſeen in the general map, and ſeem to mark with too much preciſion the extent of the empires *Bergoo*, *Baghermi*, and *Kordofân*, are chiefly deſigned to ſhew the relative ſituation of thoſe diſtricts, and how they border on each other, or on Fûr. The authority recurred to was only that of the inhabitants of each country, who affirmed that their native empire extended ſo many days from E. to W. and ſo many from N. to S. For the general form of *Dar-Fûr* the authority is ſomewhat ſtronger; the preciſe termination of that empire being accurately known to the ſeveral reporters in each principal direction.

The writer, during his ſtay in Dar-Fûr, could never find the variation of the needle greater than ſixteen degrees W. In what relates to that country, therefore, he has been guided by that quantity of variation.

No. II.

ITINERARIES.

From Cobbé to Sennaar.

	Bearing.	Days.
FROM Cobbé to Shawer - -		1½
From Shawer to Rîl - -	S. S. E.	2

At Rîl is a large pool of water, never completely dry, and a little to the E. of it a ſpacious houſe built by Sultan Teraub, eldeſt brother of the preſent Monarch.

From Rîl to Fadow - -	E.	3
From Fadow to Cawb - -		3

Near Cawb commences a ridge of hills, running N. and S. or nearly ſo.

From Cawb to Dar Hummâr	E.	2
From Dar Hummâr to Emdî		3
From Emdî to Kreiga		0¾

In each of theſe towns are Fukkara, who adminiſter juſtice.

From Kreiga to Ibeit* - -	E.	1

* Ibeit is one of the principal towns of Kordofân: it is alſo the name of a ſmall diſtrict.

	Bearing.	Days.
Between Kreiga and Ibeit is Abu-Harrâs, a place diſtant from the former three hours. Its neighbourhood is laid out in gardens belonging to the people of Dongola eſtabliſhed there, in which they cultivate onions, &c. The ſituation of Abu-Harrâs is in length N. and S. and the wells which ſupply it with water are to the S. of the town.		
From Ibeit to Miteina -		0½
From Miteina to Autoſh - -		2
From Autoſh to Yaſsîn - -		0½
Yaſsîn is a town of Fukkara.		
From Yaſsîn to Breiſſa, *deep ſand* -		0½
From Breiſſa to Cone - -		1
Cone is at the foot of a mountain of the ſame name, which lies S. of the road. Near Cone, a little S. of the road, is a pool of water, and this is a place where travellers commonly repoſe themſelves.		
From Cone to Kinnana - -		1
From Kinnana to Deggîn - -		1
From Deggîn to Hellet Allais *, on the Bahr-el-abiad, the place which the ferry-boats frequent - -		1

Hellet Allais is ſituated on the W. of the river. The river (Bahr-el-abiad) is here of ſuch breadth, that the features of a perſon ſtanding on the other ſide cannot be diſtinguiſhed, but the human voice is heard.—A number of trees is ſeen here to the W.

* The bearing of the road from Rîl to Hellet Allais is reported to be generally E. with very ſmall variation.

of

Bearing. Days.

of the river, not to the E. Hellet Allais is altogether built of clay.—A large palm tree grows in the middle of the town.

On the eaſtern ſide of the river is *Shillûk*—not far removed from it, being reported to be within ſight of Allais.

Shillûk is a town of idolaters, built with clay. The inhabitants have no other clothing than bands of long graſs, which they paſs round the waiſt and between the thighs. They are all black; both ſexes are accuſtomed to ſhave their heads. The people of Shillûk have the dominion of the river, and take toll of all paſſengers, in ſuch articles of traffic as paſs among them. The name *Shillûk* is not Arabic, and its meaning is unknown.—When aſked concerning their name or country, the people reply *Shillûk*. When employed in tranſporting Mohammedans acroſs the ferry, they occaſionally exhibit the importance which their ſituation gives them. After the Mûſlim has placed himſelf in the boat, they will aſk him, "Who is the maſter of that river?" The other replies, as is uſual, "Ullah or Rubbani"—God is the maſter of it. "No," anſwers the Shillûk, "you muſt ſay that ſuch a one (naming his chief) is the maſter of it, or you ſhall not paſs." They are repreſented as ſhewing hoſpitality to ſuch as come among them in a peaceable manner, and as never betraying thoſe to whom they have once accorded protection. The particulars of their worſhip, as in moſt other inſtances where I have had my information from Mohammedans, have not been deſcribed.

From

	Bearing.	Days.
From Shillûk to Dar Ruga - -	E. ¼ N.	1
From Dar Ruga to Waalia - -	E.	1
From Waalia to Shadli - -	E.	1
From Shadli to Sennaar - -		0½

Sennaar, *Medinet el Fun* or *Fungi*, is ſituated on the river which flows from Habbeſh, which river is much ſmaller than the *Bahr-el-abiad*, and before the annual increaſe is fordable between Sennaar and Baſboch.

The ſlaves who have uſurped the government reſide in *Terfeia*, on the oppoſite ſide of the river. Between them and the people of the city have been perpetual ſkirmiſhes for the laſt ſix years. (1794).

The Bahr-el-abiad ſuffers the ſame periodical increaſe and diminution as the Nile in Egypt.

From Sennaar to Gondâr.

From Terfeia to Rhad - -	E. N. E.	1
From Rhad to Dender - -	E.	1
From Dender to Béla - -	S. E.	1
From Béla to Teawa - -		1

Rhad is on the banks of a river of the ſame name. After paſſing Béla, the traveller leaves the river, and proceeds by a mountainous road to Teawa. The ſoil in the neighbourhood of Teawa is clay, and the town is built of that material. The people of the place uſe for bread the Mah-

riek,

	Bearing.	Days.
riek, (white maize,) which grows there luxuriantly.		
From Teawa to Râs el fîl - -	S. E.	1½
From Râs el fîl to Gondâr - -	E. S. E.	7

The officer who governs Râs el fîl is appointed by the king of Habbeſh.—Inhabitants of Râs el fîl called *Giberti.*

Road from Sennaar to Swakem.

From Sennaar to Teawa - -		4
From Teawa to Atbara, a town on that river	E.	1
From Atbara to Hallanga - -	N.	2

The people of Hallanga are Mohammedans, but uſe not the Arabic language generally. They are of an olive complexion. The *Mahriek* in their neighbourhood is ſaid to grow ſo large, that the ſtem at bottom is ſeen of the ſize of a man's wriſt.

From Hallanga to Swakem - -	N. E.	12

During great part of the way the road is mountainous and rocky. The ſpace between the two laſt places is uncultivated, and inhabited only by wandering Arabs. Theſe are of two races, Bijjé and Okoot. Both of them breed camels in great number, ſheep, &c. Swakem is ſituated on an iſland, in which the governor and principal perſons reſide: but the greater number live on the main land.

Road

Road from Sennaar to Mahas.

	Bearing.	Days.
From Sennaar to Herbajé - -	N. ¼ W.	3
From Herbajé to Halfeia - -	N.	5

At Halfeia is the confluence of the Bahr-el-abiad and Bahr el afrek.

From Halfeia to Chendi - -	N.	3
From Chendi to Birbîr - -		3
From Birbîr to Shaikié - -		3
From Shaikié to Dongola - -	N. W.	2
From Dongola to Mahas - -	N.	1

From Sennaar to Fazoglo.

From Sennaar to Dachala - -	E.	3
From Dachala to Emfirié - -	S. E.	1
From Emfirié to Louni - -	S.	3
From Louni to Gerbîn - -	S.	3

The people of Dachala are Mohammedans reſiding on the weſtern bank of the Bahr el afrek.—Gerbîn is a mountainous place, which ſerves for confining malefactors under the government of Sennaar.

Mountainous—From Gerbîn to Fazoglo -	S.	4

The mines of Fazoglo afford much gold: they belong to Sennaar.

From

From Gerbîn to Gondar.

	Bearing.	Days.
From Fazoglo there is no direct road. Having returned to Gerbîn,		
From Gerbîn to Hafsîb - -	E.	2
From Hafsîb to Beida - -	E. ¼ S.	2
Beida is the firſt town under the Abyſſinian government, and is deſcribed as chiefly inhabited by fugitive ſlaves, who belong to perſons within that empire.		
From Beida to Kourmi - -		3
From Kourmi to Haſſeb-ullah - -		3
This road is mountainous, circuitous, and abounds with ſprings of water. The civet cat is ſo common in this diſtrict, that in every houſe, it is ſaid, there are fifteen or twenty tame ones.		
From Haſſeb-ullah to Gondâr	E.	10
Mountainous and difficult road.		

Sundry routes of the merchants of Sennaar.

From Sennaar to Gebel-el-Moié -	S. W.	1
From Gebel-el-Moié to Bahr-el-abiad -	W. S. W.	1½
From Sennaar to Bahhadîn - -	S. S. W.	0½
From Bahhadîn to Menâjel - -	S. W.	2
From Menâjel to the Bahr-el-abiad. -	W.	2

Road to Gondar.

	Bearing.	Days.
From Sennaar to Terfeia - -		0½
From Terfeia to Subî-deleib - -		1½
From Subî-deleib to Wallad Midani -		1½
From Midani to the Bahr-el-aſrek -		1½
From the river to Mendala - -		1
From Mendala to Kaila - -		1
Kaila is mountainous.		
From Kaila to Embutteik - -		1
Mountainous and deep ſand.		
From Embutteik to *Goze*, or the ſands -		2
From Goze to the Atbara - -		3
This country is inhabited by the Biſharîn Arabs, who are Mohammedans.		
From Atbara to Gebel Cuſſa - -		3
From Gebel Cuſſa to Gebel en Narr -		3
From Gebel en Narr to Gondar - -		2

A Route which ſeems to be uncertain, and of which the bearings are not accurately given.

From the Goze or ſands of the Atbara, above-mentioned, to El-Edd belonging to the Bijjé -		3
From El-Edd to Swakem - -	N. E.	12
This road is filled with Arabs.		
From Swakem to Gebel-el-Hellé -	W.	3

From

	Bearing.	Days.
From Gebel-el-Hellé to Gebel-el-Sillah	S. W.	2
From Gebel-el-Sillah to Gebel-el-beit		2
From Gebel-el-Beit to Birbîr -		6

All this road from Swakem to Birbîr is repreſented as rocky.—Birbir is ſituated in a clayey ſoil.

From Birbîr to Wullad-el-Megedûb -	S.	2
From Wullad-el-Megedûb to Biſharié -		2
From Biſharié to Shûkûrié - -		3

Biſharié are a foreign race, but Shûkûrié ſpeak Arabic as their native language.

Arabs—From Shûkûrié to Hellalié -	4
From Hellalié to Bahr-el-afrek - -	1
From Bahr-el-afrek to Em-uſhar -	1
From Em-uſhar to Wullad-el-fûrûk -	1
From Wullad-el-fûrûk to Hummûr -	2
Clayey ſoil.	
Mohammedans—From Hûmmûr to Senût-abûd	2

From Ibeit to Emdurmân and Halfeia, and return to Ibeit by another road.

From Ibeit to Bahra - -	E.	1½
From Bahra to Emganatû - -	N. E.	2
From Emganatû to Shegeik - -	N. E.	1
From Shegeik to Gimmoyé - -	N.	2
From Gimmoyé to Emdurmân -	N.	2

All this country is inhabited by Mohammedans, who ſpeak Arabic alone.—Gimmoyé and Emdurmân are both on the W. bank of the Bahr-el-abiad,

	Bearing.	Date.
and the latter is at the place of union between that river and the Abawi.—Returning W.		
From Emdurmân to Harraza, a mountain of difficult paſſage - - -	S. W.	3
Road deſert and deſtitute of water.		

The inhabitants of Harraza are idolaters, of mixed complexion, but moſt of them of a reddiſh hue. — They breed ſome horſes, which they mount.

From Harraza to Abu-hadîd - -	S. W.	1
From Abu-hadîd to Zerawy - -		0½
From Zerawy to Eſherchar - -		1

Eſherchar is famous for its ſalt, which is gathered by the Arabs, tranſported to other places and ſold. The people of this laſt place are Arabs, but thoſe of Zerawy, Harraza, and Abu-hadîd, neither Arabs nor Mohammedans.

From Eſherchar to Biſherié -	S.	1
Road deſert.		

Biſherié is full of palm-trees.

From Biſherié to Bahra - -	S. S. W.	1
From Bahra to Ibeit - - -		1½

Route from Ibeit to Sheibón, where are gold mines, and other places, returning to Ibeit.

From Ibeit to Bahra - -	E.	1½
From Bahra to Khûkjé - -	S. E.	4¼
From Khûkjé to Abu-jenûch - -	S.	1

From

	Bearing.	Days.
From Abu-jenûch to Seijé - -	E.	$0\frac{1}{2}$
From Seije to Tummara - -	S. E.	2

Between the two laſt places is a rocky road, with intervals of deep ſand and clay.

From Tummara to Demîk - -	S. $\frac{1}{4}$ E.	1

The people from Abu-jenûch hither are idolaters, and deſtitute of clothing. The ſoil at and near Demîk is clay.

From Demîk to Khéga - -	S. $\frac{1}{2}$ E.	1
From Khéga to Dibû - -	S. S. E.	$0\frac{1}{2}$
Mountainous and rocky.		
From Dibû to Sheibôn - -	S. S. E.	$1\frac{1}{4}$
Clayey ſoil.		

Near this place, in a deep glen or valley, much gold is found, both duſt and in ſmall pieces. The natives collect the duſt in quills of the oſtrich and vulture, and in that condition ſell it to the merchants. They have a ceremony on diſcovering a large piece of gold, of killing a ſheep on it before they remove it. The people are all black, as are thoſe above mentioned from Abu-jenûch hither. They have ſome form of marriage, i. e. of an agreement between man and woman to cohabit. Women of full age wear a piece of platted graſs on their parts. The younger and unmarried are quite naked. The ſlaves, which are brought in great numbers from this quarter, are ſome priſoners of war among themſelves, (for their wars are frequent,) and ſome ſeduced by treachery and ſold. But it is ſaid to be a common practice for the father in time of ſcarcity to ſell his children.

	Bearing.	Days.
At Sheibôn are ſome Mohammedans, who live among the idolaters and wear clothing: it is not ſaid whether Arabs or not.		
The people above deſcribed are independent tribes of negroes, who have no other ruler than their reſpective chiefs, the authority of whom is very ſmall, except in time of war. The Mecque of Sennaar uſed to claim ſome tribute from the people of Sheibôn, but received nothing regularly.		
From Sheibôn to Shurrû - -	W. S. W.	½
From Shurrû to Luca - -		1
Luca is another place where reſides an independent chief: it is alſo famous for its gold, which, as at Sheibôn, is the only medium of exchange among the inhabitants.		
From Luca to Koheila	W.	1½
In Koheila are Arabs, not ſubject to any monarch of the country. Some idolaters alſo live among them.		
From Koheila to Tlinga, a town - -	W. ¼ W.	1
People of Tlinga Mohammedans.—This country is called by the Arabs Dar Kinnana.		
From Tlinga to Gebel Sahd - -		½
Gebel Sahd is within the dominion of Sennaar.		
From Gebel Sahd to Baha-ed-dîn -	N.	1
Still Dar Kinnana.		
From Baha-ed-dîn to Gebel-el-abîd -	N. N. E.	1
From Gebel-el-abîd to Tumbûl - -	N.	1
Tumbûl is under the government of the king of the Tuclawi.		

From

	Bearing.	Days.
From Tumbûl to Seiſabân - -		1
Seiſabân is inhabited by Arabs alone.		
From Seiſabân to Abdome - -		0½
From Abdome to Tuggala, capital of the king of Tuckawi - -	N.	0½
This diſtrict is called Sagurnié, country of the mountaineers.		
From Tuggala to Deir - -		1
From Deir to Gebel-el-deir - -		1
From Gebel-el-deir to Gebel-el-Bucclé -	N. N. W.	1
From Gebel-el-Bucclé to Ibeit -	N.	0½

From Rîl to Wara, capital of Bergoo.

From Rîl to Gebel Marra, *deep ſand* -	W.	2
Gebel Marra to Biſhara Taib - -	W.	2
Biſhara Taib to the confines of Fûr -	W.	5

All this road is mountainous and rocky, and the inhabitants from Rîl W. to the confines of Fûr are Mohammedans. The water on Gebel Marra, which is a lofty mountain, riſes with ſome remarkable circumſtances, and it is ſaid to be ſulphureous. The people there feed partly on wheat, which grows near the place, partly on Mahreîk.

The people who inhabit the confines of Fûr W. are called *Túmúrkée.*

From the confines to Dar Ruma	W. ¼ N.	8
Deſert, ſand and clay, ſome water.		

From

	Bearing.	Days.
From Dar Ruma to Kibbéid - -	N. E.	2
Kibbeid is ſituated on a hill or rock.		
From Kibbéid to Kajachſha - -		1
From Kajachſha to Bendala - -		1¼
Bendala is inhabited by the ſlaves of the Sultan of Bergoo.—The people of *Ruma*, and thence to Bendala are idolaters.		
From Bendala to Wullad-el-Bucca -		1
Bucca is a mountainous diſtrict.		
From Bucca to Dar Miſſelâd - -		1
From Dar Miſſelâd to Wara, the reſidence of the Sultan of Bergoo -		2½

From Wara to Bahr-el-Gazalle.

From Wara to Nimr, where the merchants reſide, as at Cobbé in Dar-Fûr -	W.	0¼
From Nimr to Battah - -		2
Battah is ſituated on a ſmall river, which flows from the S. and then deviating to the W. falls into the Bahr el *Fittré*. Battah belongs to the Miſſelâd.		
From Battah to Dirota - -	W.	1
From Dirota to Dar Hummâr - -		0½
Road, clayey ſoil.		
From Dar Hummâr to Coſeiât - -		1
Dar Hummâr rocky.		
From Coſeiât to Shungeiât - -		1
Two towns of idolaters.		

From

	Bearing.	Days.
From Shungeiât to Dar Dajeou—*Caffres Cooka, Mohammedans*—From Dar Dajeou to Dar Cooka		3
From Cooka to Muddago		2

In Muddago are Mohammedans, who are governed by a petty prince under the king of Bergoo.

From Muddago to Bahr-el-Fittré	N. W.	1½
The people on the banks of Bahr-el-Fittré are called Abu-ſemmîn, and are Mohammedans. They uſe little boats for the purpoſe of paſſing from one place to another on the river.		
From Bahr-el-Fittré to Bahr-el-Gazalle *Road deep ſand, no trees.*		2

The neighbourhood of the Bahr-el-Gazalle is inhabited by Arabs, who feed camels and ſheep, and ſome oxen.

Route from Khukjé to the Bahr-el-ada, and thence towards the Bahr-el-abiad.

From Khukjé to Baraka	S. S. W.	3

Baraka is inhabited by independent Arabs.

The greater part of this road is deep ſand; the remainder, from *Baraka* by the Bahr-el-ada, is clay. The part of that river, which is here meant, is occupied by tribes of Arabs feeding cows and ſheep; they are called Miſſicié. This part of the river is alſo frequented by wild and ferocious ani-

	Bearing.	Days.
mals. The Miſſicié Arabs comb their hair back, twiſt it, and faſten it in the form of a ſcorpion's tail behind. They collect honey of the wild kind in great quantity, and hunt the elephant.		
From Baraka to Tûrrût - -	S. E.	4
From Tûrrût to Jungeiôn - -	S. E.	1

The people of Jungeiôn are tall and black; they have cows, ſheep, and goats, and feed on the *Mahriek* or white maize. They collect the dung of the animals mentioned, dry it, roaſt it on the fire, and afterwards uſe it for a bed. Theſe people are very numerous. The country in their neighbourhood is all a plain, and the ſoil clay. They have a practice, apparently ſuperſtitious, of milking their cows into a veſſel with a narrow mouth, that the milk may not be ſeen, and never pour it into a diſh or bowl; and any ſtranger who viſits them is obliged to drink of the dugs of the cow, as do the calves.

From Jungeiôn to Shăd - -	S. E.	1
From Shăd to Inigulgulé - -	N.	¼

Route from Khukjé to the Bahr-el-ada, thence toward the Bahr-el-abiad, and returning to Rîl.

The inhabitants of Inigulgulé are idolaters. They clothe themſelves with a kind of cotton cloth.

From

	Bearing.	Days.
From Inigulgulé to the reſidence of the king of Ibbé	E. ¼ N.	1½
From ſaid reſidence to the confines of Dar-Fûr	N. W.	4
From the confines to Tubeldié		2
From Tubeldié to Rîl		8

All this road is ſandy, but filled with many and large trees.

Road from Bahr-el-gazalle to Bornou.

From Bahr-el-gazalle to the capital of Dar Baghermé	N. E.	3
From the ſaid reſidence to Kottocom	N. ¼ W.	18
From Kottocom to Bornou, the Imperial city	N. ¼ W.	

The inhabitants of this diſtrict are Mohammedans. In the road two rivers are croſſed by the traveller, one of which is called *Kitchena*. It runs from S. E. to N. W.

The road lies in part through ſand, in part through deep clay. There are many trees. The neighbourhood of the Bahr-el-gazalle ſeems by the deſcription to be a foreſt.

The city Bornou is ſurrounded by a wall, in which there are four gates, opening E., W., N., and S. A ſmall river runs near it, which falls into the Bahr-el-gazalle.

Bearing. Days.

Bergoo is ſaid to be fifteen days in extent from E. to W. and from N. to S. twenty days.—Bagarmé, in the former direction, twelve, in the latter, fifteen days.—Bagarmé has many troops, but Bergoo is eſtimated the ſtrongeſt. The people of Bergoo are remarkable for their zealous attachment to the faith, and read the Korân daily.

Some deſcription of Bergoo.

Within about a day's journey of Wara are ſaid to be eight large mountains, the inhabitants of each of which uſe a diſtinct language. They are Mohammedans, and ſaid to be brave, furniſhing the armies of the Sultan of Bergoo with recruits as often as required. One of the mountains, called Kergna, is ſituated S. E.; another W. which is inhabited by a people called Wullad Mazé; Gebel *Mimi* N. Gebel Abſenûn E. Gebel Abdurrûg E.

Other mountains of Bergoo are, Gebel Tama, N. Gebel Kaſhimirié, W., each of them two days from Wara. Gebel Abu-hadîd, E. the ſame diſtance.

Three days W. of Wara is the river called Bahr Miſſelâd.

Route

Route from Wara to Cubcabéa in Dar-Fûr, and another route from the laſt place back to Wara.

	Bearing.	Days.
From Wara to Abu-ſhareb - -	S. E.	5
From Abu-ſhareb to the confines of Fûr -	E. ¼ S.	1½
From the confines to Emdokne -	E.	1
From Emdokne to Dar Miſſeladîn -	E. ¼ S.	1
From Miſſeladîn to Cubcabéa - -		3
From Cubcabéa to Gellé - -	N. W. ¼ W.	1
From Gellé to Gimmer - -	N. E. ¼ N.	4

The Sultan of Gimmer is ſubject to Fûr.—The people are Mohammedans. In the road is found water, and the ſoil is ſand and rock.

From Gimmer to Zeghawa - -	E. ¼ N.	2

Mountainous.

The Sultan of Zeghawa is alſo dependent on Fûr.

From Zeghawa to Tama - -	N. N. W.	2½
From Tama to the confines - -		1
From the confines to Abu-ſenûn -		2
From Abu-ſenûn to Wara - -	W.	8

A route ſometimes taken by the merchants of Bergoo.

From Wara to Emjûfûr -	2
From Emjûfûr to Timé Degeou -	1½

Another

Another route.

	Bearing.	Days.
From Wara to Jumbo - -	N. with little variation E.	1
From Jumbo to Doreng - -		1
From Doreng to Dageou - -		2
Sandy road—Mohammedans.		
From Dageou to Kergna - -		2
From Kergna to Ghannîm - -		2
From Ghannîm to Duida - -		2
This road is mountainous, ſoil ſandy, many trees.		
The people Mohammedans, under the government of Bergoo.		
From Duida to Bencia - -		1½
From Bencia to Dongata - -		3½
From Dongata to Bendala - -	W.	3½
Mountain.		
From Bendala to Bujid - -	S. S. W.	2½
From Bujid to Kibbeid - -		3½
Mountainous.		
From Kibbeid to Kajachſa - -	S.	2
From Kajachſa to Baniân - -		2½
From Baniân to Ain - -		3½
From Ain to Kuddano - -		1½
From Kuddano to Gizân - -	S. E.	2
From Gizân to Wara - -	S.	4

Another

Another route from Wara, and returning thither.

	Bearing.	Days.
From Wara to Middeisîs - -	N. E.	2½
From Middeisîs to Beit-el-Habbûba -		2
From Beit-el-Habbûba to Truanié -		2½
From Truanié to Gidîd - -		1½
From Gidîd to Kuddano - -		2
From Kuddano to Wara - -		3

Another route.

From Wara to Birket-el-Rumli -	W. S. W.	4
From Birket-el-Rumli to Goze, *or the ſands*	N.	2
From Goze to Dirota - -	E.	2½
From Dirota to Butta - -	E.	2
From Butta to Wara - -	E.	2½

Near Butta is a ſmall river, of which my informer remembered not the name.—This road is full of a ſpecies of tree, whoſe leaves are deſcribed as white, and which bears a fruit, which, however, is not eaten, except by the camels which are fond of it; it is called *Culcul.*

Route

Route from Cobbé to the copper mines of Fertît.

	Bearing.	Days.
From Cobbé to Cuſſé - -		1
From Cuſſé to Currio - -		1¾
From Currio to Treiga - -		1¾
Sandy road.		
From Treiga to Beit Melek Eîde -		1
From Beit Melek Eide to Dar Miſſelâd -	S. ¼ W.	3
Rocky.		
From Dar Miſſelâd to Dar Marra -		1
Caffres—From Dar Marra to Dar Fungaro -		3
One day and a half mountain, the remainder foreſt and clayey ſoil.		
From Dar Fungaro to Dar-el-abid-es-Sultan-Fûr - - - - -		2½
From the latter to Dar-el-Nahâs -		8½
Rocky road, earth where viſible is red.		

The people wear a ſlight covering over the parts of generation, in other reſpects are quite naked.

From Dahr-el-Nahas to Bahr Taiſha -	E.	3
From Bahr Taiſha to Bahr-el-abiad -		4½

The former falls into the latter at a place called *Tenderni*, which is peopled by idolaters, called *Cuſni*. This ſpot is full of palm trees, and another kind of tree, which by deſcription would ſeem to be the cocoa.

Here it is ſeen that the diſtance between Cobbé and the copper mine is 23½ days, direction nearly S. and that the Bahr-el-abiad is 7½ days diſtant from that place, direction generally E.

Route

Route from Dar Bergoo to the ſources of the Bahr-el-abiad.

From Abu Telfân South, ten days journey, is ſaid to be the ſource of the Bahr-el-abiad: but the particulars of the route my informer was unable to give me, he not having travelled it. The place is called Donga, and is the reſidence of a chief or king of an idolatrous nation. The country there is very mountainous, and in the ſpot where the river riſes are ſaid to be forty diſtinct hills: theſe are called Kumri. From them a great number of ſprings iſſues, which uniting into one great channel form the Bahr-el-abiad. The people of Bergoo go thither ſometimes to ſeize captives, but there is no trade between them and the natives. The people are quite naked, black, and idolaters. The place is ſaid to be twenty days removed from the confines of Bornou. All the road thither is mountainous. From Donga to Shillûk 30 days.

No. III.

METEOROLOGICAL TABLE

FOR THE YEAR 1794.

JANUARY.				FEBRUARY.				MARCH.			
Day of the Month.	Height of Therm. 7 A. M.	Height of Therm. 3 P. M.	Course of the Wind.	Day of the Month.	Height of the Therm. 7 A. M.	Height of the Therm. 3 P. M.	Course of the Wind.	Day of the Month.	Height of Therm. 7 A. M.	Height of Therm. 3 P. M.	Course of the Wind.
1	58	76	Always Northerly.	1	62	69	No fettled wind.	1	73	83	Westerly.
2	60	76		2	61	72		2	72	83	
3	59	75		3	58	74		3	74	84	
4	61	80		4	58	73		4	74	85	
5	60	79		5	52	70		5	73	82	
6	61	79		6	50	70		6	76	84	
7	57	78		7	54	73		7	80	83	
8	53	76		8	55	74		8	80	84	S.
9	58	78		9	53	71	N.	9	76	84	S.
10	59	80		10	56	76	N.	10	76	84	S. W. S.
11	56	75		11	60	78		11	72	85	
12	51	72		12	61	77		12	75	86	
13	53	73		13	65	81		13	73	84	
14	49	70		14	64	81		14	73	84	
15	50	70		15	61	80	S. W.	15	74	86	S. W.
16	52	74	W.	16	63	82	and S.	16	76	86	
17	51	74	W. N. W.	17	62	80		17	77	86	
18	51	76		18	60	81		18	75	87	S. E.
19	53	78		19	58	76		19	78	87	S.
20	55	76	N. W.	20	58	75		20	80	83	S. E.
21	53	74		21	55	75	W.	21	79	86	
22	56	79	W.	22	56	75	W. S. W.	22	80	81	S. E.
23	55	78		23	55	72		23	81	81	
24	51	72	W. S. W.	24	54	72	S.	24	79	87	S.
25	52	76		25	56	71		25	78	85	S.
26	58	80		26	53	70		26	77	85	S.
27	57	80	S. W.	27	54	75		27	79	85	
28	60	81		28	52	71		28	76	84	
29	63	82						29	79	86	
30	60	80						30	77	85	W. S. W.
31	61	81						31			

METEOROLOGICAL TABLE

FOR THE YEAR 1794.

APRIL.				MAY.				JUNE.			
Day of the Month.	Height of Therm. 7 A. M.	Height of Therm. 3 P. M.	Course of the Wind.	Day of the Month.	Height of Therm. 7 A. M.	Height of Therm. 3 P. M.	Course of the Wind.	Day of the Month.	Height of Therm. 7 A. M.	Height of Therm. 3 P. M.	Course of the Wind.
1	80	97	Generally N. or N. N. W.	1	85	89	South or South-easterly winds most part of this month.	1	80	94	N. W.
2	79	96		2	88	92		2	77	86	N. W.
3	79	97		3	88	94		3	82	90	N. W.
4	78	95		4	86	95		4	83	94	N.
5	82	98		5	85	95		5	83	94	N.
6	80	96		6	84	94		6	84	94	S. E.
7	81	96		7	84	96		7	84	95	S.
8	79	95		8	84½	96		8	84	97	S.
9	80	94		9	85	97		9	82	90	N. W.
10	80	94½		10	86	97		10	81	90	N. W.
11	81	96		11	87	97		11	81	87	
12	82	96		12	87	98		12	83	89	N. W.
13	79	94		13	87	99		13	86	91	N. W.
14	80	95		14	82	94		14	87	95	S. E.
15	82	98	S.	15	81	94		15	87	95	S. E.
16	83	98	S. S. E.	16	82½	95		16	86	95	S.
17	83	98½	S.	17	86	99		17	88	96	S.
18	83	99	S. E.	18	86	99		18	87	96	S.
19	80	97		19	85	97		19	82	89	S. E. chiefly.
20	81	97	S.	20	86	96½		20	83	88	
21	81	96	S.	21	84	94		21	82½	88	
22	79	95		22	83	90		22	81	90	
23	80	94	N. W.	23	85	96		23	81	91	
24	82	96		24	87	96		24	80	92½	
25	82½	98	S.	25	86	98		25	79	92	
26	82	98	S.	26	86	96		26	76	90	
27	84	100	S.	27	88	97		27	77	90	
28	84	101	S.	28	87	99		28	79	94	
29	83	101		29	87	100		29	80	97	
30	80	95	N. W.	30	85	98		30	81	97	
				31	84	98					

METEOROLOGICAL TABLE

FOR THE YEAR 1794.

JULY.				AUGUST.				SEPTEMBER.			
Day of the Month.	Height of Therm. 7 A. M.	Height of Therm. 3 P. M.	Course of the Wind.	Day of the Month.	Height of Therm. 7 A. M.	Height of Therm. 3 P. M.	Course of the Wind.	Day of the Month.	Height of Therm. 7 A. M.	Height of Therm. 3 P. M.	Course of the Wind.
1	[illegible]	93	S. E. or Calm, all this time.	1	79	90		1	82	94	
2	85	95		2	99	93		2	79	92	E. ¼ S.
3	85	98		3	82	93	S. E.	3	78	92	E. S. E.
4	85	94		4	80	91	S.	4	80	95	
5	83	94		5	80	91		5	81	95	
6	85	94½		6	84	96		6	80	94	E.
7	87	95		7	85	95		7	78	93	
8	86	97		8	82	94		8	82	94	S. E. E.
9	87	97		9	82½	93	N.	9	82	96	S. ¼ E.
10	88	97		10	83	94	N. N. W.	10	80	95	
11	87	95		11	84	94	E.	11	84	95	S. E. ½ E.
12	84	93		12	83	94	S. E.	12	84	93	
13	82	93		13	86	97		13	83	94	S. E.
14	82	90		14	84	92		14	81	92	
15	82	91		15	84	92		15	84	95	
16	81	92½		16	85	94		16	80	94	
17	83	94	N. W.	17	82	91	S.	17	79	90	E.
18	83	94	N.	18	80	92		18	80	91	E. N. E.
19	83	93	N. W.	19	75	92		19	80	92	N. E.
20	86	95	S. W.	20	80	93	N. W.	20	78	92	
21	85	96	W.	21	81	94	S. E. E.	21	82	94	
22	86	96	S. W.	22	81	94		22	82	93	
23	84	92		23	83	94		23	79	90	
24	80	92		24	84	97	Generally S. or S. E.	24	80	93	Generally N. E.
25	80	91	S. or S. E.	25	84	97		25	79	94	
26	81	93		26	80	92		26	78	92	
27	82½	94		27	83	92		27	80	92½	
28	82	94		21	82	93		28	82	94	
29	85	97		29	84	95		29	83	95	
30	85	98		30	85	95		30	80	92	
31	85	98		31	84	96					

METEOROLOGICAL TABLE

FOR THE YEAR 1794.

OCTOBER.				NOVEMBER.				DECEMBER.			
Day of the Month.	Height of Therm. 7 A. M.	Height of Therm. 3 P. M.	Course of the Wind.	Day of the Month.	Height of Therm. 7 A. M.	Height of Therm. 3 P. M.	Course of the Wind.	Day of the Month.	Height of Therm. 7 A. M.	Height of Therm. 3 P. M.	Course of the Wind.
1	78	90	For the most part Northerly.	1	79	91	W. and often S. W.	1	68	80	N. W.
2	78	90		2	78	88		2	69	80	N. W.
3	77	91		3	78	88		3	71	81	W.
4	80	91½		4	79	87		4	73	82	N.
5	76	90		5	78	88		5	73	83	S. W.
6	77	92		6	78	86		6	72½	82	S. & E.
7	82	92		7	76	86		7	71	80	S. E.
8	82	93		8	74	85		8	73	83	
9	80	92		9	74	86		9	72	80	
10	79	92		10	75	85½		10	72	83	N. W.
11	78	90		11	73	84		11	69	80	N. W.
12	80	89		12	73	85		12	68	79	N. W.
13	81	90		13	73	86		13	68	81	N.
14	76	90	N. E.	14	76	86		14	68	82	N. ¼ W.
15	76	88	N.	15	72	83½		15	67	81	No settled wind.
16	76	89	N.	16	74	84		16	66	82	
17	79	91		17	74	82		17	66½	82	
18	78	90	N. N. E.	18	73	82	N. W.	18	67	81	
19	80	89		19	75	82	N.	19	67	81	
20	82	94		20	74	83		20	68	82	
21	82	93		21	72	81	N.	21	70	84	
22	79	93	N. W.	22	72	81½	N.	22	71	84	S. and S. E.
29	80	93		23	73	81½		23	70	84	
24	78	89	N.	24	73	82		24	70	82	
25	78	90	N.	25	72	83		25	70	81½	
26	80	91	N. W.	26	74	83½	N. or N. W.	26	66	80	
27	79	92		27	73	82		27	66	81	
28	77	90		28	73	81½		28	65	79	N. W.
29	77	89		29	72	82		29	67	79	N. W.
30	76	89		30	71½	83		30	67	81	
31	79	90	W.					31	68	81	

METEOROLOGICAL TABLE

FOR THE YEAR 1795.

JANUARY.				FEBRUARY.				MARCH.			
Day of the Month.	Height of Therm. 7 A. M.	Height of Therm. 3 P. M.	Course of the Wind.	Day of the Month.	Height of Therm. 7 A. M.	Height of Therm. 3 P. M.	Course of the Wind.	Day of the Month.	Height of Therm. 7 A. M.	Height of Therm. 3 P. M.	Course of the Wind.
1	59	75	Generally N. W. or N. and very violent.	1	57	74		1	65	81	Very variable.
2	64	78		2	56	75	N.	2	66	84	
3	58	74		3	59	75	N.	3	66	80	
4	58	76		4	60	77	N.W.	4	66	82	
5	60	76		5	60	76	N.	5	74	86	
6	61	76		6	61	76		6	72	90	
7	62	77		7	57	72	N.W.	7	74	90	
8	63	78		8	48	66	N.	8	74	91	
9	63	76		9	50	71	N.	9	69	88	
10	63	76		10	54	71		10	68	88	
11	60	75		11	52	74		11	68	90	
12	57	69		12	55	76	N. N. W.	12	71	90	
13	57	69		13	55	74		13	72½	92	
14	57	71		14	57	75	N.W.	14	73	92	S. W.
15	56	73		15	56	76		15	71	92	S. W.
16	56	73		16	59	76		16	70	91	
17	55	72½		17	59	76		17	72	91	W.
18	59	77		18	60	78	Generally South.	18	74	92	
19	58	77		19	60	80		19	75	93	
20	58	78		20	63	80		20	76	93	S.
21	60	81		21	64	81		21	75	93	
22	60	79		22	65	81		22	75	92½	
23	59	79		23	65	83		23	74	93	
24	60	79	S. and S. E. or calm.	24	65	82		24	72½	92	
25	58	80		25	64	82½		25	71	92	
26	62	80		26	64	82		26	77	94	S.
27	60	81		27	66	83		27	74	91	
28	62½	81		28	66	84		28	76	90	
29	60	80						29	76	93	
30	61	80						30	73	92	
31	59	78½						31	70	91	N. W.

METEOROLOGICAL TABLE

FOR THE YEAR 1795.

APRIL.				MAY.				JUNE.			
Day of the Month.	Height of Therm. 7 A. M.	Height of Therm. 3 P. M.	Course of the Wind.	Day of the Month.	Height of Therm. 7 A. M.	Height of Therm. 3 P. M.	Course of the Wind.	Day of the Month.	Height of Therm. 7 A. M.	Height of Therm. 3 P. M.	Course of the Wind.
1	70	90	N. W.	1	77	93	N.	1	76	88	N. W.
2	72	90	N.	2	76	94	N.	2	76	92	N. N. W.
3	72	92		3	76	94	N.	3	78	93	
4	73	92		4	77	94		4	77	92½	
5	76	93		5	75	93	N. W.	5	80	90	
6	76	93		6	77	96	N. N. W.	6	78	91	N.
7	77	93		7	78	96		7	78	92	N. W.
8	77	94		8	78	96	S.	8	79	92	
9	77	94		9	76	95		9	81	98	
10	80	96	S.S. E.	10	76	95		10	83	98	
11	80	96		11	74	95		11	82	98	
12	76	92		12	73	92		12	81	97	S.
13	75	92		13	73	91	N. E.	13	70	97	
14	74	92		14	72	91	N. E.	14	79	95	
15	73	91		15	70	89	N. E.	15	76	94	
16	73	92		16	79	89		16	76	94	
17	75	93		17	71	89		17	77	93	
18	75	95		18	75	92	S. E.	18	77	94	
19	76	95		19	73	92	S. E.	19	80	95	
20	76	95		20	75	92½		20	80	94	
21	77	94	Variable.	21	74	95	S.	21	81	96	
22	77	94		22	74	95	S.	22	78	92½	
23	76	94		23	76	95	S.	23	76	98	Generally South.
24	74	93		24	78	100	S. E.	24	80	98	
25	74	93		25	79	98	S.	25	79	96	
26	72	93		26	78	98	S.	26	81	97	
27	73	95½		27	79	98	S. S. E.	27	82	97	
28	72	94		28	77	96		28	80	96	
29	73	94		29	77	95	N. W.	29	79	94½	
30	75	95½		30	78	96		30	82½	96	
				31	78	97					

METEOROLOGICAL TABLE

FOR THE YEAR 1795.

JULY.				AUGUST.				SEPTEMBER.			
Day of the Month.	Height of Therm. 7 A. M.	Height of Therm. 3 P. M.	Course of the Wind.	Day of the Month.	Height of Therm. 7 A. M.	Height of Therm. 3 P. M.	Course of the Wind.	Day of the Month.	Height of Therm. 7 A. M.	Height of Therm. 3 P. M.	Course of the Wind.
1	80			1	78	95		1			
2		96		2	78	94		2			
3				3	75	92		3			
4				4	74½	93		4			
5				5	73	92		5			
6		92		6	77	95		6			
7				7	78	97		7			
8	78	91		8	79	96		8	77	93	Always S. E. or S.
9	80	96		9	77	98	S.	9	80	95	
10	81	98		10	81	100	S. S. E.	10	81	95	
11	81	101		11	80			11	79	93	
12	80	97		12	79			12	78	93	
13	79	97		13	76	94		13	80	94	
14	80	96		14	78	94		14	77	92	
15	78	93		15	79	95		15	75	92	
16	77	93		16	78	95		16	74	90	
17	78	92		17	76	95		17			
18	76	92		18	79	96		18			
19	78	94		19	80	99	S.	19			
20		93		20	77	94		20			
21	76	91		21	76	94		21			
22	79	94½		22	75	94		22			
23	80	94		23	77	95		23			
24	80	93		24	77	93	N. W.	24			
25	81	95		25	75	93	N. W.	25			
26	77	92		26	76	94	N. N. W.	26			
27	78	92		27	75	92	N.	27			
28	78	94½		28	78	94		28			
29	79	96		29	80	96	S. W.	29	74	90	N. E.
30	79	94		30	78	95	S.	30	75	90	N. E.
31	80	99		31	77	95					

N. or N. W. during short intervals, but generally S. or S. E. or calm.

METEOROLOGICAL TABLE

FOR THE YEAR 1795.

OCTOBER.				NOVEMBER.				DECEMBER.			
Day of the Month.	Height of Therm. 7 A. M.	Height of Therm. 3 P. M.	Course of the Wind.	Day of the Month.	Height of Therm. 7 A. M.	Height of Therm. 3 P. M.	Course of the Wind.	Day of the Month.	Height of Therm. 7 A. M.	Height of Therm. 3 P. M.	Course of the Wind.
1	76	90		1	70	83		1			
2	75	91		2	72	87	S.	2			
3	80	93	N.	3	71	86		3			
4	78	93		4	72	86		4			
5	77	92		5	73	87		5			
6	77	90		6	69	88		6			
7	77	91		7	69	82	N. E.	7			
8	76	91		8	70	82	N. N. E.	8			
9	78	92		9	69	81		9			
10	80	92		10	68	80		10			
11	75	90	N. W.	11	68	82		11			
12	74	87	N. N. W.	12	69	80		12	59	71	
13	74	86		13	70	80		13	60	73	
14	72	86	N. W. N.	14	68	79		14	62	79	
15	72½	86		15	69	83		15	57	76	N.
16	73	84		16	72	86		16	57	77	
17	75	86		17	72½	84		17	58	79	
18	77	87		18	72	83½		18	57	78	
19	76	87	N.	19	70	81		19	60	79	
20	80	89		20	71	82		20	60	80	
21	76	86		21	73	82		21	62	80	
22	75	85		22	72	83		22	62½	81	
23	75	84		23	72	84	S.	23	61	81	S. W.
24	74	84		24	73½	86		24	57	80	
25	76	84½		25	73	85		25	58	80	
26	75½	86		26	72	85		26	56	74	
27	74	84		27	74	82		27	60	76	
28				28	71	80		28	56	76	
29	72	81		29	70	80		29	57	76	
30	73	81		30	70	79		30	58	77	
31	72	81						31	57	76	

No. IV.

Some Obſervations on the account of Egypt given in the works of Savary and Volney.

VOL. i. p. 27. Savary ſays, Alexandria is only a village, containing ſcarcely ſix thouſand inhabitants. The fall of Alexandria from its antient ſplendour has already been remarked; and how vague all computations of number muſt neceſſarily be, by perſons who reſide there only for a few weeks or months. But Alexandria alone furniſhed to the Imperial army and navy, in the war with the Ruſſians, four thouſand men able to bear arms. This, with other circumſtances, might ſerve to prove that the population muſt greatly exceed the number mentioned.

He computes the people of Damiatt at eighty thouſand, which appears no leſs extravagant on the other ſide, and is certainly at leaſt double the real number.

Vol. i. p. 220. Savary's deſcription of the topography of Memphis is characterized by an apparent error. He ſpeaks of the ſmall bourg *Menf*, antiently Memphis, a little to the South of the Pyramids. It is ſomewhat ſingular, that no one writer before him ſhould have found a ſpot ſo remarkably coinciding in name with the antient capital. The writer of this inquired repeatedly for ſuch a village, but always without effect; and *Olivier* and *Brugniere*, in the employ of the French

Republic, who paſſed ſeveral months in Egypt, nearly at the ſame epoch, were equally unſucceſsful in their reſearches. So that it would ſeem fair to pronounce that no ſuch place exiſts. The only town in Egypt which bears even a diſtant reſemblance to the name of Memphis, is *Menûf*, which is many leagues to the North, and within the Delta.

P. 275. The ſtory of Murad Bey diſcovering his father, it is ſomewhat ſurpriſing ſhould have eſcaped all the merchants reſiding in Egypt, ſome of them almoſt half a century, and always eager for anecdotes of this kind. The inventive talent of the Greek ſervants is indeed often put in activity to amuſe ſtrangers with ſuch tales, but Savary, who was ſo experienced in Egypt, ſhould have had more diſcrimination than to blend *des contes de ma mere l'oye* with hiſtoric narration. The facts are wholly diſcordant.—The man is a labourer of the environs of Damaſcus, Murad Bey a native of Georgia.—To go from Damaſcus to Kahira he embarks at Alexandretta, ſeventeen days journey N. W. of Damaſcus, when he might have gone to Beirût, Seidé, Akka, or Yaffa, each of them four days. This labourer travels with the eccentricity of a comet; and even the French philoſopher is loſt in calculating his courſe. But Savary was writing on Egypt, and is not obliged to know the geography of Syria.

P. 288. J'ai tué pluſieurs *Ibis* dans les marais près de Roſſette. Ils ont les pattes longues, le corps mince, alternativement blanc et noir, et le col allongé. Ils vivent de poiſſons, de grenouilles et de reptiles.

Had

Had Savary given the Arabic name of this curious bird, that ſups on ſo many different diſhes, the extent of his own error might have been exactly known, by comparing the bird he means with the figure of the real *Ibis*. Others are contented with ſeeing one Ibis, but they have come in covies to welcome M. Savary, and he compliments them with a volley of ſmall ſhot. S. ſhould have known, that birds accuſtomed to feed on fiſh, do not commonly eat reptiles, and *vice verſâ*.

Vol. ii. p. 59. The Ruin at Achmunein had before been fully deſcribed by Pococke; Norden paſſed it in the night, and therefore ſaw it not. Bruce has alſo mentioned it. What is deſcribed as gilding, however, on this and other monuments, I take to be yellow colour, never having ſeen any inſtances of gilding in the antient remains of Egypt. It might be curious to inquire of what materials theſe colours were compoſed, which have thus defied the ravages of time.

Vol. iii. p. 33. Savary ſpeaks of the military corps of Aſſabs as ſtill in being, but ſome years before his time that body had been diſſolved, and no longer exiſted.

The Janizaries are ſtill inrolled, to the number of about fourteen thouſand; but the greater part of them are peaceable citizens, who never handle either ſword or muſket. From them are appointed the gate-keepers, a ſmall garriſon in the caſtle, &c. &c.

A body

A body of Janizaries was called out and maintained by Ali Bey, but ſince the time of Mohammed Bey Abu-dhahab I have not underſtood that they have been on active ſervice. The Yenk-tcheri aga, or commander in chief of the Janizaries, ranks as a Bey, as do the *Kiahia* and *Ichawûſh*. Theſe three are elected in the Divân of the Beys. The inferior officers are appointed by the *Shech-el-belad*, as are the officers of the city police.

Volney ſeems generally to hint that women are deſpiſed in Egypt, and ſays, they can poſſeſs no inheritance in lands.

They are exactly in the ſame predicament with the other ſex as to inheritance of land, and receive poſſeſſion by paying a fine to the government, from which none are exempted. In fact, their ſituation is in many reſpects better than that of men. Public opinion is in their favour, and their property is generally more reſpected, and they are treated more equitably than males. Their complaints, in caſe of injuſtice, ſometimes carried even to intemperance, are heard with more patience.

A large portion of landed property having devolved to a widow at *Monfalût* in Said, Solyman Bey, Senjiak of Said, deſired to purchaſe it at the price the widow might demand. She refuſed, and he afterwards married her to gain poſſeſſion, though ſhe was both old and diſeaſed.

Engliſh

Engliſh edit. Vol. I. p. 216. Volney ſays, that when there are no ſhips at Suez, that town has no other inhabitants than the Mamlûk governor, and a garriſon, conſiſting of twelve or fourteen perſons.—In Suez are twelve or thirteen moſques, which could never have been deſigned for a garriſon of ſo few perſons. There are alſo ſeveral coffee-houſes. In truth the inhabitants are not numerous, but there are four or five conſiderable merchants conſtantly reſiding there, who have their correſpondents at Kahira, and in the towns of Arabia, and conduct the commerce between Egypt and India. There is conſequently a proportionate number of their dependents, and perſons who manage commercial affairs of a leſs conſiderable kind. There are ſhip-builders, and ſeveral other artificers; a large khan or okal where merchandize is lodged; ſome Greek Chriſtians conſtantly reſiding there; Mohammedan eccleſiaſtics, and others; and a number of fiſhermen and people more immediately connected with the ſea. The population is reſtrained by the difficulty of procuring water, ſcarcity of proviſions, and other inconveniences; but invariably much exceeding the eſtimate here given.

P. 263. Volney remarks, that the horizon is every where flat, even in the Upper Egypt, and refers for a proof of his aſſertion to Norden's Plates, which demonſtrate preciſely the reverſe. The fact is true indeed as to Lower Egypt, but from Kahira upward to Aſſûan there is only a very ſmall ſpace where the view is not terminated by the mountains, of various aſpects, on each ſide.

Some

No. V.

Some remarks on the account of Egypt, contained in the recent correſpondence of the French officers who accompanied Buonaparte to that country. The work referred to is intitled, PARIS, PENDANT L'ANNEE 1798. *Par* PELTIER. *Vols.* xix. *and* xx.

VOL. 19, page 455. The diſtance from Cairo to the cataract is about 360 Geog. miles. The Nile is never an impetuous torrent, nor does it ever overflow its banks in the whole courſe from Aſſûan to Kahira, but is admitted at proper times into the tranſverſe channels prepared for it.

P. 457. The Arabs, it is evident, would not build walls of much greater extent than the habitations they propoſed to defend. A very ſmall part of theſe being now filled, ſhews that the decay the city has undergone ſince the Turks became poſſeſſed of it, has even been greater than what it ſuſtained from the time of Severus to the Saracenic conqueſts.

P. 459. Old Kahira is not Foſtat, but Miſr el attîké, further South.

Lettre de Boyer.

P. 475. I doubt whether any one of the towers about Alexandria would contain 700 men.

Page

P. 475. The writer ſays every Mamlûk is bought; and yet there are Frenchmen among them.—Where are Frenchmen ſold? It is probable no Frenchman would be found among them, unleſs perhaps two or three individuals who might have embraced Mohammediſm, but who certainly never were ſold. In an engagement, I believe, no one has more than a ſingle piéton with him; for thoſe inconſiderable officers, who are attended on ordinary occaſions by numerous followers, when in the field, avoid as much as poſſible any ſhew of pre-eminence, which would only expoſe their perſons to greater danger.

P. 476. A Mamlûk has rarely more than one fuſil, which he diſcharges once, and then gives to his piéton, to reload if he find opportunity.—One pair of piſtols is attached to the body, and the ſecond pair is carried in holſters, never about the body.—Of the arrows in a quiver I have no knowlege; occaſionally in engaging the Bedouins the Mamlûks uſe a light ſpear, about ſix feet long, or a *miſdrâk*, which is often ten or twelve feet.—The former is thrown, the latter never diſcharged from the hand. But theſe are by no means part of their common arms.—One ſabre is uſed moſt adroitly and with extraordinary effect, by every expert horſeman, but never two.—This part of the officer's account ſeems taken from the mouth of ſome Egyptian peaſant, who, as uſual, exaggerated.

P. 476. From Alexandria to the mouth of the Nile is not twenty leagues, but from twelve to fifteen.—The anecdote of the ſhech in the ſame page appears authentic.

P. 479. The Mohammedans in general, and the Egyptians in particular, of whatever order, are very far from being regardleſs of the children.—On the contrary, they are extremely anxious for their welfare. Perhaps their domeſtic government may in ſome degree afford an example of the happy medium between weak indulgence and unneceſſary ſeverity; and parents daily experience the benefit of this their moderation. Very few inſtances of ingratitude are ſeen in their children. Women offering to ſell their children, it remained for Boyer to diſcover. If reduced to deſperation they might have deſired rather to ſee their offspring in ſlavery than pierced with bayonets; but not the moſt wretched of Egyptian mothers would ever have conſented at any price to ſell her child, even to Murad Bey. I rather imagine the writer miſtaken as to this fact.

A moitié nuds. Would not men go half naked in Great Britain if the climate permitted it?—*La peau dégoûtante.* In the populace of no nation are fewer cutaneous diſeaſes found, or the ſkin more ſmooth and healthy, than in the Egyptians. *Fouillant dans des ruiſſeaux*, &c. Are hedgers and ditchers in any country very poliſhed and delicate?—None are found raking the muddy channels but thoſe whoſe buſineſs it is to keep them clean. The houſes of the Alexandrines are neat, and *comfortable* according to their ideas, though perhaps they would appear gloomy to a French or Engliſh man.

P. 480. This is not quite correct. On the Weſt of the W. branch of the Nile, the arable lands are very narrow, but to the Eaſt

which the citizens of Alexandria refuſed to do for themſelves, leſt the repair of all other public works ſhould be expected from them, and the Beys would not do it for them.

Dolomieu's Letter.

Vol. 20. p. 50. He ſays the Alexandria of the Greeks was ſituated on a tongue of land, formed by earth lately accumulated, when the city was founded.—He means, I ſuppoſe, that the ſea had left it but lately. This is poſſible. The natural ſoil round the city is rock intermixed with ſand. The vegetable mold appears to have been extraneous. If he ſuppoſe that diſtrict, like the Delta, to have been a depoſition of the river, this ſeems utterly improbable; all the circumſtances are at variance, which in ſuch a caſe ſhould be common to both. The land which divided the lake from the ſea is a rocky ridge, which ſeems to have undergone no variation for a great length of time. The remark as to the column of Pompey is not new; but I cannot agree that the capital and baſe are of bad taſte. The ſharp relief of the foliage and mouldings is worn off by time, and it never was perhaps poſſible to exhibit on granite marble the finer ſtrokes of the chiſſel, but the proportions, though not thoſe of the later Corinthian, are ſtrictly conformable to thoſe of the pureſt age of architecture. What may have been diſcovered relatively to the obeliſk by digging is uncertain; but from a compariſon of this with the circumſtances attending the obeliſks at Thebes, it cannot be deduced that much is loſt of its height. It muſt have been erected in the moſt flouriſhing ſtate of the city, and while it remained in that ſtate, it ſeems ſcarcely probable

probable that ſuch multitudes of ruins ſhould have exiſted as to raiſe other buildings on them. I am ſatisfied, from the poſition of the one that remains entire, and the broken one near it, they never underwent a ſecond arrangement, but remain in their relative poſition, as at the gate of ſome public building. The obeliſk is in a very low part of the city, (which indeed is all very low,) and very little above the level of the ſea—how does this accord with the ruins of other buildings being yet found under it? Perhaps in this part a firm foundation was not found very near the ſurface, and the builders have formed an artificial one. The French antiquary may have miſtaken this for the ruins of buildings.

P. 59. My meaſurement of the height of the pyramid was a few feet ſhort of this, but does not very materially differ from the one here given.

P. 95. *El Maraboot* is a kind of fox, and the tomb of a ſaint, ſituated on a high ground in the neighbourhood of the Gulf of the Arabs, a good view of which it commands.

No. VI.

Explanation of the Plate facing page 286.

1. THE principal incloſure, conſiſting of apartments excluſively appropriated to the uſe of the monarch.

2. Principal rukkûba, or place of public audience.

3. The large court where public audiences are given.

4. Two gates, the one of the interior, the other of the great court; at both ſtand ſlaves, to refuſe admittance when the Monarch is not in the humour to do juſtice; and the chief of them, to ſtrike the greater awe, is the public executioner.

5. Exterior court in which the public officers leave their horſes, and thence walk barefoot to the preſence of their maſter.

6. External entrance, fronting the market-place.

7. A court with ſome apartments in it for faquirs, guards, and ſlaves.

8. A wide court where are ſome horſes tied.

9. Rukkûba at the other entrance, where the Sultan gives audience, principally in winter, and where he would be leſs public.

10. Small court ſurrounding that rukkûba or ſhed.

11. Outer court where a mob aſſembles, and horſes and ſlaves are in waiting.

12. Outer gate, called *Bab-el-burrâni*, as the great one is called *Bab-el-Gebeia*.

13. A multitude of ſmall apartments reaching almoſt the whole length of the palace, where ſlaves are kept in confinement,

ment, as a puniſhment for miſdemeanors; they are chained and fettered, and kept to hard labour, as dreſſing and tanning leather, making ſpear heads, &c.

14. A large court of irregular form filled with a multitude of ſmall apartments for the women; they paſs through the two gates marked *w* to fetch water, but have no other outlet. Each of the principal women has a large apartment, ſurrounded by a number of ſmaller ones for her ſlaves; there are alſo apartments for cooking.

15. Granary, which is builded on a frame of timber, to prevent the acceſſion of the *Termis* or white ant.

16. Gate by which the women enter the Sultan's apartment where that ſex performs all offices.

17. Stable or court where the beſt horſes are kept tied, and ſheltered from the ſun.

The Eunuchs live in the interior, to be always near the Sultan; male ſlaves, wherever they can find a place.

18. Are the ſlaves' apartments who guard the entrance.

19. A place where the faquirs read.

The officers immediately attached to the court live in ſmall incloſures on the outſide of the fence, as that marked 20.

The houſes of the Meleks reſemble this in miniature; thoſe of inferior perſons only of ſmaller ſize without diviſions, and having fewer apartments.

The exterior is an hedge of dry thorns, about ten feet thick, and as many high.

THE END.

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